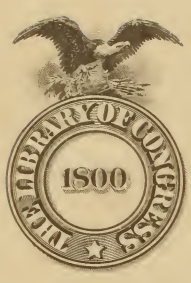
LIBRARY OF CONGRESS
1800

So. Bap. Theol. Seminary,
A GIFT FROM
James P. Boyce.

CAMPBELLISM EXPOSED,

IN AN EXAMINATION

OF

LARD'S REVIEW OF JETER.

By A. P. WILLIAMS,
SALINE CO., MO.

SUBJECTS DISCUSSED:

1. EXPERIMENTAL RELIGION.
2. PRAYER NOT THE DUTY OF THE UNBAPTIZED.
3. THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION.
4. BAPTISM IN ORDER TO REMISSION OF SINS.

INTRODUCTION BY J. B. JETER,
RICHMOND, VA.

NASHVILLE, TENN.:
SOUTHWESTERN PUBLISHING HOUSE.
NEW YORK,—SHELDON & CO.
1860.

BX7323
J46L37

Entered, according to Act of Congress, in the year 1860, by
GRAVES, MARKS & CO.,
in the office of the Clerk of the District Court for the Middle District of Tennessee.

Gift
Southern Baptist
Theological Seminary
Library
Sept. 22, 1941

PART I.

INTRODUCTION.

A BRIEF history of the controversy which has given birth to the present volume, seems to be proper. Campbellism, in its various stages of development, had been before the world for a period of more than thirty years. It was extremely difficult to decide what it was. All Mr. Campbell's opponents had been charged with misunderstanding or misrepresenting his views. Several "ministers and members of Baptist Churches," being deeply impressed with the importance of "a succinct and popular treatise upon the rise, progress, character, and influence of the sect of Christians called Disciples or Campbellites," requested the writer to prepare it. With this request he considered it his duty to comply. Campbellism Examined was written with the hope that it would tend to promote harmony between the Baptists and the Disciples; or, at least, to make more obvious and definite the points in controversy between them. It was the design of the author to present a clear and candid statement of Mr. Campbell's peculiar theological sentiments, with a brief history of their development and influence. Of the manner in which he executed the design, the volume itself furnishes the best information. It was his constant aim to avoid all offensive personalities and opprobrious epithets, and to treat Mr. C., his opinions and his arguments, with all due respect. The writer did not hope that his work would be pleasing to Mr. C. and his admirers. The attempt to expose, however kindly and fairly, the errors, inconsistencies, contradictions and sophistries of an author, who had acquired a reputation for learning, and dialectic skill, and who had so many admirers and eulogists, could hardly fail to create some

irritation; and the degree of irritation would, of course, be proportionate to the success of the attempt. He did hope, however, that Mr. C., if not led to confess his errors—a duty which a polemic finds it hard to perform—would, at least, be compelled to see, and gradually to abandon them.

So soon as Campbellism Examined made its appearance, all the journals in the interest of the "current reformation," commenced a furious attack on it. The vials of their wrath were mercilessly poured on the head of the devoted author. In this onslaught the Millennial Harbinger, edited by Mr. A. Campbell, took the lead. Everything was said to disparage the book and its author. It was represented as being false in its statements, feeble in its arguments, mean in its spirit, and, on the whole, unworthy of notice. As the work, however, had been respectably indorsed, it was deemed necessary to review it. Mr. Campbell undertook the task himself, not thinking it wise to commit it to feebler or less practiced hands. He commenced his review with the promise of the speedy and utter refutation of the volume, and even thankful for the opportunity of exposing its errors. There was no indication of the lack of zeal, or of time, for the redemption of the pledge. Through nine tedious numbers, and many other extended articles, in the Harbinger, did he labor to discredit the statements, refute the arguments, and disparage the author of Campbellism Examined. Suddenly new light broke upon his mind. He became dissatisfied with his review. He was writing it under great disadvantages. The exigencies of the case demanded that he should prepare a book. That he had failed to redeem the promise, so vauntingly made, his most partial friends could not but perceive. They were all satisfied, however, that what was not done in the prolix review in the Harbinger, would be thoroughly done in the forthcoming book.

One long accustomed to notice the tactics of Mr. Campbell, should surely not be judged uncharitably for suspecting that the promise of a book was a mere *ruse* to cover a retreat from the contest. The writer had no expectation that he would publish a book in reply to Campbellism Examined. The *Introduction* to the proposed volume, appearing at full

length in the pages of the Harbinger, did not satisfy the incredulous that it would ever see the light. So well convinced was the author of Campbellism Examined, that the promise would not be fulfilled, that he proceeded at once to reply to the review published in the Harbinger, in a pamphlet entitled Campbellism Re-examined.

This pamphlet was received by Mr. Campbell and his friends with the silence of *contempt.* So it is inferred from the language of Mr. Moses E. Lard. "The reader," he says, "will doubtless feel curious to know why it is that Mr. Jeters's second book—'Campbellism Re-examined'—has been treated so cavalierly. The writer's reply is simply that he has seen and read the little swaggering thing: should a more elaborate reason be demanded, that reason must be sought in the character of the silence with which the work is passed." One must be endowed with supernatural power so to discuss "the *character* of the silence." Mr. L. would have us think that it was the silence of contempt. Perhaps it was. But we are still left to conjecture whether the contempt was real or feigned. Perhaps it was the silence of *discretion.* There are certainly some things in the pamphlet which Mr. Campbell ought to answer; but it is presumed that he never will. Whatever other *characters* his silence may have, it will pretty certainly be *profound* and *perpetual.*

As was expected, Mr. Campbell's promise to publish a book was not fulfilled. The portico was erected, but the temple was a failure. The man began to build a house, but was not able to finish it. The *Introduction* appeared, inspiring in many minds the delusive hope that the book would soon follow. Well, what is the excuse for the failure to publish the book? Mr. C. informs us in his Introduction to Mr. Lard's work—"Not being an impartial judge in my own case, and being absorbed in matters of transcendent moment, we found a brother, comparatively young," etc. Mr. C. furnishes two reasons for the failure. First, "Not being," he says, "an impartial judge in my own case." What does this mean? Does his partiality—his want of candor—unfit him for defending his cherished Reformation? This seems to be the meaning of the language. Or does it contain an intimation

that the brotherhood deemed it important that the defense of his principles should be intrusted to an "impartial judge;" that is, to one more discriminating, more vigorous in debate, and, especially, less embarrassed by his antecedents than Mr. Campbell? Is the scepter passing from his hands? Secondly, "Being absorbed," he continues, "in matters of transcendent moment"—And were not all these matters fully known to him before he promised to write the book? His duties as president of Bethany College, as editor of the Harbinger, and as a sub-reviser of the Bible Union, were all, it is presumed, as well understood when he was writing the *Introduction*, as they were subsequently.

In due time a volume, entitled, Review of Campbellism Examined, written by Mr. Campbell's substitute, Mr. Moses E. Lard, of Missouri, was issued from the press. Mr. Lard is a more discriminating, more methodical, and more vigorous, but less adroit writer than Mr. Campbell; and he is, beyond all comparison, more straightforward, clear, and undisguised in the statement of his opinions. It has been impossible to understand Mr. Campbell's views. His language is contradictory. All opinions, orthodox and heterodox—from high Calvinism down to heartless rationalism—may be easily culled from his ponderous volumes. The inability to interpret his words might be ascribed to inattention or prejudice, were it not that his opponents, almost without exception, have fallen under the same condemnation. Not long since, in an article in the Harbinger, he stated, in substance, that Robert Owen, the infidel, was the only man among his opponents to whom he could award the praise of fairness and candor. Where there are so many illusions there must be mist. So many ghosts surely could not be conjured up in daylight. It is almost impossible to misunderstand the views of Mr. Lard. He embraces the most objectionable sentiments of Mr. Campbell, states them clearly, defends them earnestly, and follows them boldly to their legitimate consequences. Mr. Lard's book is a full development of the Reformation as it was understood in the days of what Mr. Campbell styled the "Dover Decree." The review is indorsed, in all its principles and expositions, by the leader of the reformation. Hence-

forth, there need be no doubt as to its principles and practices. We have a clear, stereotyped and authentic statement of them. One effect anticipated from the publication of Campbellism Examined, has been fully realized. The points of difference between the Baptists and the Disciples have been clearly defined. The line of demarcation between the parties has been unmistakably drawn. Whether the Disciples in their future discussions will firmly abide by the landmarks which Mr. Lard, with the sanction of Mr. Campbell, has set for them, remains to be seen. While we deplore the prevalence of these sentiments, we can not but rejoice that they are brought out into daylight, so that they may be understood, guarded against, and refuted.

There were two reasons against our replying to Mr. Lard's book, either of which would have governed us. First, We had discussed the questions at issue with Mr. Campbell himself, the acknowledged head of the reformation, the chief patron of the "Ancient (Bethany) Gospel." We had published our views of the principles of the reformation in Campbellism Examined. Mr. Campbell has made a long-continued and laborious effort to defend these principles, through the pages of his widely circulated Magazine. We had rejoined. Mr. Campbell had enjoyed ample time and opportunity for the vindication of his sentiments. There was no reason that we should turn aside to contend with one of his subalterns, who was vauntingly brought forward as "a brother comparatively young—one of the graduates of Bethany College," to do what Mr. C. had failed to do. We had no wish to be engaged in a perpetual discussion. Our views of Campbellism were before the public; and we were willing to abide the decision of that tribunal. Secondly, The bitter personalities, and grossly offensive epithets, that darken almost every page of Mr. Lard's Review, forbade a reply from us. We felt, and were ready to acknowledge, that we were no match for him in the use of such weapons. He had reached a preeminence in the arts of abuse, to which we did not aspire. Meanwhile, it was obvious, within the range of our observation, that the virulent spirit of the work had neutralized its influence. Even his warm admirers, who extolled the book

for its logical acumen and force of diction, were compelled to enter a caveat against its spirit; and impartial men were ready to exclaim, in the language of James, "Doth a fountain send forth at the same place sweet water and bitter?"

Without any suggestion from us, directly or indirectly, Elder A. P. Williams, of Missouri, undertook to reply to Mr. Lard's book. He resides in the vicinity of Mr. Lard, and has taken the full measure of his abilities. A part of Mr. Williams's reply has been published in weekly numbers in the Western Watchman. The object of the writer has been, not so much to repel in detail the attacks made on Campbellism Examined, as to discuss the important principles set forth by Mr. Lard. The part of the reply which has fallen under our notice is admirable. Mr. W. marches straight forward to his object. His reasoning is clear, strong, and resistless. It is amusing to see with what ease he lifts the vail from the sophistries of Mr. Lard. He takes a comprehensive grasp of his subject, dissects it with a masterly hand, and causes the light of truth to shine through every part of it. He is at home in the Scriptures; and has evidently drawn his theological views from a careful, independent study of them. He may have occasionally misconceived the meaning of a proof-text; but this defect is abundantly compensated by the variety, force, and originality of the arguments with which he fortifies his positions. The style of the work is concise, clear, and nervous. Its spirit is excellent, and contrasts most favorably with the virulent example of his opponent. It is calm, firm, kind, forbearing. If the latter part of the work is executed in a style corresponding with the first part—of which we have no doubt—it will leave nothing te be desired in the discussion of Campbellism. The system will be laid bare, and its errors and evil tendencies fully exposed. All who wish to view the system in its last and worst phases, should read Mr. Lard's Review and Mr. Williams's reply.

We can not close this Introduction without referring briefly to the present aspects of the Bethany reformation. There are two obvious tendencies in it—one is to evangelicalism, and the other to rationalism. The tendency to evangelic

truth is seen in numerous articles published in the journals devoted to the "Current Reformation," in the discussions on spiritual influence, and in several local divisions which have recently occurred among the Disciples, that have been caused, in part, at least, by conflicting views of the Spirit's influence. We have seen, within the last few years, several statements of the doctrine of spiritual influence, from the pens of reformers, that would be readily indorsed by the Baptist denomination; and their views were placed in direct antagonism to the rationalistic views advocated by one party among them. In short, they are beginning among themselves the very battle which nearly thirty years ago was fought between them and the Baptists. The tendency to rationalism is clearly and sadly manifested in Mr. Lard's book, and, it is to be feared, in a majority of the reformation journals. The inherent depravity of man is not denied; but it is explained as mere peccability—a liability to sin—an infirmity to which Adam was as much subject as his posterity. The agency of the Spirit in conversion is not formally rejected; but by this is meant that "the Spirit spends on the mind of the sinner in conversion *no influence except such as resides in the truth, as divine, as of the Spirit.*" Not only is the phrase, "Christian experience," repudiated, but the thing which it is employed among evangelical Christians to signify is ridiculed. A man, according to the system, becomes a Christian, by his own unaided powers, without prayer, precisely as he would become an Odd Fellow or a Son of Temperance, except that in the latter case he would be moved by uninspired and the former by inspired arguments. Conversion, instead of being a Divine change, comprehending a new heart—a new life—a partaking of the Divine nature—is a reformation originating simply in the force of truth and ending in immersion. The inevitable result of these opinions, if Divine grace does not counteract their tendency, must be the abandonment of all spiritual religion, and the adoption of a rationalism as heartless and barren as that of the German Neologists.

The reader will be curious to know what ground Mr. Campbell occupies in regard to these diverging tendencies of his

"Ancient Gospel." Who can tell? Both parties appeal with confidence to the writings of their brother Campbell in support of their peculiar phases of the Bethany system; and both parties are right. Page after page may be quoted from his writings on either side. He is clearly a two-sided theologian—having an orthodox and a heterodox, a spiritual and a rationalistic side. We have looked over the pages of the Harbinger to see if he will define his position; but we have looked in vain. It is now settled that he will never attempt to reconcile the conflicting statements of his theology. We admire his prudence. No human ingenuity can either reconcile or conceal the contradictions of his system; or rather of his unsystematic speculations. But we by no means envy his position. Standing with one foot on each side of the line, his situation must be embarrassing and painful; but there he is doomed to stand till he falls. He may, as unfortunately he is accustomed to do, continue to denounce as traducers those who expose his inconsistencies; but he does not, will not, can not define his position, without involving himself in fresh complications.

Our hope of the reformation is less sanguine than it was when we wrote Campbellism Examined; but still we have hope. The Disciples hold some redeeming sentiments. As already stated, there are some hopeful tendencies and indications among them. They are held together by the magic of a name, and by a leader whose authority they have indignantly denied, and implicitly followed. It is reasonable to suppose that when Mr. C. shall have been removed from his leadership, by the infirmities of age, or the hand of death, that the diverse tendencies of the sect will be more strongly developed, and disintegration will probably follow. Meantime the course which the Baptists should pursue toward the Disciples is plain. It is utterly impossible that they should, without an abandonment of their principles, and a forgetfulness of their history, look on the sentiments put forth in Mr. Lard's book, except with disapprobation and grief. They must oppose them, firmly, earnestly, constantly, but still kindly, as they reverence the Scriptures, and desire the salvation of men. They should, however, approve and commend

what is good, and cheerfully give what encouragement they can to every right tendency among the Disciples. Most sincerely should we sympathize with those who are contending for the real, personal, efficient agency of the Holy Spirit, without which there is neither repentance, nor faith, nor piety, nor a well-founded hope of everlasting life.

J. B. Jeter.

Richmond, *April*, 1860.

CONTENTS.

INTRODUCTION.—By Jeter.

PAGE

1. History of controversy giving birth to this volume..... v
2. Estimate of Mr. Lard..... viii
3. Reasons for not replying to Mr. Lard..... ix
4. Reasons which induced Elder Williams to reply..... x
5. The two obvious tendencies of the Bethany Reformation.. x
6. Hopes of Reformation less sanguine..... xii

PART I.

CHAPTER I.

CHRISTIAN EXPERIENCE.

§ 1. Statement of Mr. Lard's position..... 21
§ 2. Christian Experience defined..... 23
§ 3. Is it right to give a relation of it before the Church?.. 29
(I.) The Bible sanctions it elsewhere..... 30
(II.) It furnishes one example..... 31
(III.) Constructively, it requires it..... 32
(IV.) It invests the Church with the right to require it—Makes it necessary for it to do so..... 33
(V.) Grounds of opposition taken by Mr. Lard..... 35
§ 4. Mr. Lard's second reason..... 37
Author's first argument in reply..... 39
Second argument..... 41
Third argument..... 42
§ 5. Mr. Lard's third reason..... 47

CHAPTER II.

THE DUTY OF THE UNBAPTIZED TO PRAY.

PAGE
§ 1. Mr. Lard's position—It is not—Reasons..... 51
Issue formed—First argument..... 54
Second argument..... 57
Third " 59
Fourth " 64
Fifth " 74

CHAPTER III.

THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION.

§ 1. (I.) Mr. Lard's position stated—First argument..... 77
(II.) Mr. Lard's first argument stated and answered..... 84
§ 2. Mr. Lard's second argument reviewed..... 86
§ 3. Mr. Lard's third argument stated and reviewed..... 96
§ 4. Mr. Lard's fourth argument stated and reviewed..... 104
§ 5. Mr. Lard's fifth argument stated and noticed..... 114
§ 6. Mr. Lard's sixth argument stated and reviewed..... 115
§ 7. Mr. Lard's seventh argument stated and reviewed..... 121
§ 8. Mr. Lard's eighth argument stated and reviewed..... 125
§ 9. Mr. Lard's ninth argument stated and reviewed..... 130
§ 10. Mr. Lard's tenth argument stated and reviewed..... 134
§ 11. Mr. Lard's eleventh argument noticed..... 143
§ 12. Mr. Lard's twelfth argument stated and reviewed..... 145
§ 13. Mr. Lard's thirteenth argument stated and reviewed... 147
§ 14. Mr. Lard's fourteenth and last argument considered... 150

CHAPTER IV.

THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION—*Continued.*

§ 1. Review of Mr. Lard's notice of Jeter's objections..... 154
§ 2. Review of Mr. Lard's objections to Mr. Jeter's views of human depravity..... 161
§ 3. Power to sin reviewed, etc..... 169
§ 4. Mr. Lard reviews Mr. Jeter's second objection with Mr. Campbell's theory reviewed..... 175

PAGE

§ 5. Mr. Lard's review of Mr. Jeter's third objection to Campbellism reviewed 183
§ 6. Mr. Lard's review of Mr. Jeter's fourth objection considered 194
Mr. Lard's review of Mr. Jeter's fifth objection considered 199
§ 7. Mr. Lard's review of Mr. Jeter's sixth objection considered 205
§ 8. Mr. Lard's review of Mr. Jeter's seventh objection examined 213

CHAPTER V.

THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION — *Continued.*

§ 1. Argument in favor based on Gen. vi: 5; viii: 21; Psalm xiv: 2, 3 223
§ 2. Argument based on Matt. xxviii: 19, 20 230
§ 3. Argument based on Acts xviii: 9, 10 234
§ 4. Argument based on Acts xi: 20, 21 235
§ 5. Argument based on Acts xiv: 27 238
Conclusion of First Part 242

PART II.

CHAPTER VI.

BAPTISM FOR REMISSION OF SINS.

Lard's Review of Jeter's Views Examined.

§ 1. Baptism identical with Regeneration considered 247
§ 2. Baptism a part of Conversion considered 250
§ 3. Mr. Lard's views of remission of sins examined 254
§ 4. Sins remitted in connection with faith — Argument first 256
§ 5. Argument second 268
§ 6. Argument third 272
§ 7. Argument fourth 276

PAGE
§ 8. Argument fifth..... 278
§ 9. Argument sixth..... 280
§ 10. Mr. Lard's first argument examined..... 290
§ 11. Mr. Lard's second argument examined..... 295
§ 12. Mr. Lard's third argument examined..... 310
§ 13. Mr. Lard's fourth argument examined..... 316
§ 14. Mr. Lard's fifth argument examined..... 319
§ 15. Mr. Lard's sixth argument examined..... 328
§ 16. Mr. Lard's seventh argument examined..... 330
§ 17. Mr. Lard's eighth argument examined..... 342
§ 18. Mr. Lard's ninth argument examined..... 344

APPENDIX.

THE DESIGN OF CHRISTIAN BAPTISM.

Commemoration of the burial and resurrection of Jesus..... 347

AN EXAMINATION

OF

LARD'S REVIEW OF JETER.

WE have reached a period, in my estimation, very propitious. The publication of Dr. Jeter's "Campbellism Examined" has called into being a Review, by Elder M. E. Lard, of Liberty, Mo., "a graduate of Bethany College," in which the doctrines of Mr. Campbell and his adherents are set forth without mitigation or disguise. The issues between them and the Baptists—and, I may add, all orthodox Christians—are clearly made out. We know now precisely what we have to meet. And the world know what they are pledged to maintain and defend.

In taking up my pen, I deem it necessary to state that it is no part of my design to notice Mr. Lard's work as a Review of Campbellism Examined, or of vindicating the author of the latter work. Mr. Jeter needs not my vindication. He is fully competent to take care of himself. His work, in my humble judgment, will not suffer from this Review. It will be made the more useful, because it will be more generally and carefully read. And all it needs to help it survive the attacks of the Review is a careful and candid reading. As to Mr.

Lard's personal attacks on Dr. Jeter, they are like arrows shot against a cliff: they will either fall to the ground with their points broken, or rebound upon him who holds the bow.

My object in writing is simply to notice four points discussed in Mr. Lard's book, namely, "Christian Experience," "The Duty of Unbaptized Persons to Pray," "The Agency of the Holy Spirit in Conversion," and "Baptism in Order to remission of Sins."

I must further be allowed to say, that the love of controversy has had nothing to do in prompting me to write. The expressed wish of brethren, whose judgment I respect, and the hope of doing good, have made up the prompting motive. The latter consideration particularly has weighed with me. I think Mr. Lard can be met in such a manner as to do good, because he has opened the way for a successful reply, and because he has left no room for dodging. His denomination must stand by his book, or come over to our side of the issues he has made. To one of these alternatives they can be driven. If they stand by the book it will soon crush them by the weight of its errors. If they repudiate it, we may yet have the privilege of congratulating them as having come to the knowledge of the truth.

As Mr. Lard's book comes out with the indorsement of Mr. Campbell, we may justly conclude that it is regarded by him as a clear and successful exposition of his teachings. And as Mr. Campbell so regards it, of course all his followers so regard it. Then, in meeting the issues as made by him, we meet the whole phalanx. If we slay this Goliah, the victory is ours.

Having premised this much, I proceed to my work.

CHAPTER I.

CHRISTIAN EXPERIENCE.

§ 1.

WHAT Mr. Lard says on this subject, occupies the 33d, 34th, 35th, 36th, and 37th pages of his book. I can not transcribe the whole, yet I will quote so much as is necessary to a proper understanding of his view of the subject.

Mr. Lard, referring to what Mr. Jeter has said on this subject, says:

"If we are to believe the subject to be part of Christianity, and to accept his (Jeter's) picture of it as true, to deem him its friend, and Mr. Campbell its enemy, then, truly, may it be said that it is not from its enemies, but from its friends, that Christianity suffers its chief disgrace."

Here, reader, let me give you Mr. Jeter's "picture" of Christian experience. He says:

"It denotes that series of conflicts, exercises, and emotions, springing from a gradual knowledge of divine truth, and the influence of the Holy Spirit, which results in the conversion of the soul to Christ, and accompanies this event."

He adds in another place:

"I have been in the Christian ministry more than thirty years, and I have no recollection of having read in a book, or heard from the lips of any teacher, approved by any orthodox Christian denomination, the

description of saving experience, which did not include godly sorrow, the renunciation of sins, and trust in Christ for salvation. To represent an experience, having no allusion to conviction of sin, sorrow for it, hatred of it, the abandonment of it, faith in Christ, love to him, and an obedient disposition—in short, a change of heart—is to *misrepresent*."

Reader, here is Mr. Jeter's "picture." Do you think that from this Christianity will suffer its "chief disgrace?"

Mr. Lard says:

"Mr. Campbell attacked the practice in question [the relation of an experience before the Church] for the following reasons:

"1. It is not sanctioned by the Bible.

"2. The main point in the experience is a fiction.

"3. The practice fosters superstition."

Mr. Lard "dwells for a moment" upon each of these reasons. He does not, however, attempt to sustain them by an appeal to the word of God. All he gives is unsupported assertion. I will notice these reasons presently. I wish first to give the reader the full benefit of all he says in support of his second reason.

"2. The main point in the experience is a fiction. This point is the *sense of forgiveness* alleged to be felt by the party at the moment when his sins are supposed to be remitted. In his account of the 'elements of a Christian experience,' Mr. Jeter thought it wise to suppress this. The meaning of the expression 'sense of forgiveness,' is concisely this: That at the instant of regeneration, the sinner is *sensibly assured* that his sins are remitted. But this is something which the Bible does not affirm. Feelings may exist, but they prove not remission; impressions may be made, but they teach

not forgiveness. In most cases we may hope the unfortunate victim of this delusion may be sincere. But this alters not the nature of the case. Whether he feigns the existence of feelings that have no existence, (which we fear is not seldom the case,) or adopts the fictitious construction of others, of feelings which do exist, (which is perhaps more frequently the case,) the result is the same; the point assumed to be the evidence of remission, is a fiction. No good man of strong mind, and unwilling to be deceived, ever yet heard related what is popularly called a 'Christian experience,' without feeling himself deeply moved when that part of the farce was approached which was to elicit a declaration of the sense of forgiveness. It is difficult to say which is the greater—the pity of such a man for the deluded creature who sits before him on the inquisitorial bench, to be plied with every silly question which ignorance or impudence can put, or his disgust for the blind guide who conducts the process of torturing the feelings of a subdued and weeping sinner into every imaginable form that is false."

Reader, pause here and take your breath, and then we will proceed to discuss what a Christian experience really is, and Mr. Lard's three reasons for opposing its relation before the Church.

§ 2.

Reader, let us now inquire what is a Christian experience? I should define it as being expressive of those views of himself, of sin, of God, and of Christ, to which the sinner feels himself conducted in his passage from death unto life, and those new affections implanted in his soul at conversion.

Let us bring this definition to the test of Scripture:

1. The first thing experienced in conversion is a change in one's views of himself and of sin. This is taught us in the parable of the prodigal, (Luke xv: 17.) He first "came to himself," that is, he was brought to place a just estimate upon his true character, and to feel his destitution and guilt. It is taught us in the conversion of Paul. Before apprehended on his way to Damascus, he had a very high notion of his own goodness. He was, as touching the law, a Pharisee, and as touching the righteousness which was in the law, blameless.—Phil. iii: 5, 6. But afterward he viewed himself as the chief of sinners. He tells Timothy he had been before a persecutor, a blasphemer, and an injurious person.—1 Tim. i: 13, 15. Before, he was "alive without the law, but when the commandment came sin revived and he died."—Rom. vii: 9. It is taught us by the nature of conversion itself. It is a turning from darkness to light.—Acts xxvi: 18. A man in darkness sees not his condition. His understanding is darkened.—Eph. iv: 18. He walks in darkness: "He that walketh in darkness knoweth not whither he goeth."—John xii: 35. In his conversion, light shines into his heart.—2 Cor. iv: 6. He is translated out of darkness into the kingdom of God's dear Son.—Col. i: 13. God calls him out of darkness into his marvelous light, (1 Peter ii: 9,) and he becomes light in the Lord.—Ephesians v: 8.

Not only is the sinner in darkness, he is in a state of death—dead in trespasses and sins, hence the beginning of his conversion is called a quickening—a making alive.—Eph. ii: 1, 5. Now, when the soul is made alive—quickened—when light shines into the heart, the sinner sees himself as he is. He sees sin as it is. Before, he regarded it as a trivial affair, but now he sees it to be exceedingly sinful.—Rom. vii: 13. He sees it

to be the transgression of a law that is holy, just, and good, (Rom. vii: 12;) as committed directly against God, (Psalm li: 4;) as polluting, (Job xl: 4; xlii: 6; Isaiah vi: 5;) and as deserving divine wrath, (Ezra, ix: 13; Psalm ciii: 10.)

2. It is from this change in the views and feelings of the sinner, that the inquiry, "What must I do to be saved?" (Acts xvi: 30,) arises. The converts at Pentecost were first pricked in the heart, and then they asked what they should do.—Acts ii: 37. So it is now. Until the impenitent sinner changes his views of himself and of sin, he will never repent—never seek after God. But let him come to himself, let him see sin in its true light, and he will arise and go to his Father; he will abhor himself, and repent in dust and ashes.

3. In conversion the sinner's views of God are changed. The impenitent are apt to look upon God as being lax in his moral government, as not being strict to mark iniquity, and as being indifferent toward the transgressions of his creatures.—Psalm x: 11; lix: 7; lxxiii: 11; xciv: 7. Hence the Almighty says: "These things hast thou done and I kept silence; thou thoughtest I was altogether such an one as thyself."—Psalm l: 21. But the sinner, turning to God, entertains very different views. He now views God as a being that has no pleasure in wickedness, and with whom iniquity can not dwell.—Psalm v: 4. He now feels that God is justly angry with him, as he is with all the workers of iniquity, (Psalm vii: 11,) and he subscribes to the justice of the sentence: "The soul that sinneth, it shall die." He stands before his Maker a helpless, guilty, and justly condemned creature, and feels that he can plead nothing but mercy.—Luke xviii: 13; Daniel ix: 18.

4. In conversion, the sinner's views of the Savior are

greatly changed. Jesus is to the impenitent, if not an impostor, as a root out of dry ground, which has neither form nor comeliness, and as having no beauty in him that he should desire him.—Isaiah liii: 2. But to the sinner turning to God, he is the altogether lovely and the chief among ten thousand.—Song of Solomon v: 10. To the former he is a "stone of stumbling and rock of offense," but to the latter he is "precious."—1 Peter ii: 7, 8.

The sinner turning to God is "the sick" who need the physician, (Matt. ix: 12;) and Jesus, he sees, is the very physician he needs. How precious are the words of John unto him: Herein is love, not that we loved God, but that he loved us, and gave his Son to be the *propitiation* for our sins."—1 John iv: 10. He feels that he needs a propitiation, something that will give satisfaction to the Divine Being against whom he has sinned, and he has to look out of himself for it. He finds it in the blood of Christ.—Romans iii: 25. Hence, abandoning all other grounds of dependence, his faith takes hold of this. He accepts of Jesus as his propitiation, his prophet, his priest, his king, his righteousness, his hope, his all.

5. The converted sinner is conscious of the possession of new affections. Before, he *hated* God, (Rom. ii: 30—compare Rom. iii: 9,) but now he loves him.—Psalm cxvi: 1, 2. He is emphatically a new creature.—2 Cor. v: 17. He "hates his former loves and loves his former hates." He casts sin away from him as odious, and as the worst of evils. He places the world beneath his feet. He knows it can not meet his wants or gratify his desires. All his former associations he finds to be uncongenial with his new nature. He now turns his face toward heaven.

As before remarked, the converted sinner is conscious that he now loves God. He loves him for what he is, and the center of all perfection, and the source of all good. And he loves him on the principle of reciprocity. "We love him because he first loved us."—1 John iv: 19.

The converted man loves the Savior. Before, the name of Jesus had for him no charms, his person no attractions. But now he appreciates him. He sees in him the image of the invisible God.—Col. i: 15. Christ is to him God manifested in the flesh, (1 Tim. iii: 16,) and he loves him as such. It is on this principle that Jesus said to the Jews, "If God were your father you would love me."—John viii: 22. He who does not love God as seen in Christ, does not love him at all. Were he in heaven he would not love him. If we love that which is invisible, we will not hate it when made visible. God as seen in Christ is God as seen in heaven, and he who does not love him as seen in Christ, would not, could not love him as seen in heaven. But he loves the Savior, not only because he is the image of the invisible God, but also because "he is holy, harmless, undefiled and separate from sinners."—Heb. vii: 26. He loves because he "spake as never man spake."—John vii: 46. He loves him because he died for him.—2 Cor. v: 14, 15. He loves him because he has graciously pardoned his sins.—Luke vii: 47.

The converted sinner loves the people of God. Before, like the rest of the world, he hated the followers of Jesus, (John xv: 18, 19; xvii: 14; John iii: 13;) but now he loves them. Great prominence is given to this fact, and great stress is laid upon it in the Scripture. Said Paul to the Thessalonians, "But as touching brotherly love, ye have no need that I write unto you, for ye yourselves are *taught of God* to love one another.—

1 Thess. iv: 9. And John says, "If any man say he love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John iv: 20; compare 1 John ii: 9, 10; iii: 14; iv: 7, 8; v: 1.

This love to the brethren is the effect of our love to Christ, just as our love to Christ is the effect of our love to God. Just as Jesus was the image of the invisible God, so are his children, but in an inferior sense, the image of the now invisible Jesus. And just as sure as we love God as seen in Christ, if we love him at all, so sure do we love Christ as seen in his people if we love him at all.

Now, reader, I have given you a "picture" of what Baptists mean by the phrase "Christian experience." It differs in nothing, material, from the one drawn by Mr. Jeter. I have only amplified the subject. Are you willing to join Mr. Lard in saying, "If we are to believe the subject to be part of Christianity, and to receive his picture of it as true—it is from it that Christianity suffers its chief disgrace?" Reader, is not this Christian experience a "part of Christianity?" Is it most dishonoring to Christianity? If it is not a part of Christianity, I should like to know what it is a part of? And I should like to know what would be left of Christianity were this taken away? I should also like to know, if from this Christianity suffers its "chief disgrace," from whence does it get its chief honor? Rather is not Christianity greatly dishonored, when it is denied the credit of enlightening the judgment, arousing the conscience, illumining and changing the heart, infusing into the soul its own spirit, painting God's law upon the heart, transforming the soul into the image of Christ, and making its recipient a new

creature. And is all this not a matter of consciousness? Can any man suppose that one can have light poured into his understanding, his moral sensibilities quickened, his guilt impressed upon his conscience, and be led to repentance and to Christ and have no experience? Can he be so changed in heart as to love the things he once hated, and hate the things he once loved, love God, and Christ, and Christians, and yet have no experience? Impossible.

Reader, I will here close this section. In my next I shall inquire whether it is right for such an experience as this is to be told before the Church by an applicant for baptism and membership. In the mean time ponder over what I have written.

§ 3.

Having described "Christian experience," I will now inquire if it be right and Scriptural to give a relation of it before the Church. The "practice" of doing so has been observed among Baptists from time immemorial. But Mr. Campbell, Mr. Lard tells us, has attacked it for the following reasons:

1. It is not sanctioned by the Bible.
2. The main point in the experience is a fiction.
3. The practice fosters superstition.

Let us now attend to these reasons:

"1. The practice is not sanctioned by the Bible."

Mr. Lard, here, begs the question. He has not made the first appeal to the Bible to show that it does not sanction the practice. He has given us unsustained assertion. We need more than that to make us abandon the practice. I say that the practice *is* sanctioned by the Bible. Now, reader, "to the law and to the testimony," and then judge between us.

I. *The Bible sanctions the telling of "Christian experience" elsewhere, and therefore can not be opposed to the telling of them before the Church.*

1. Paul told his on at least two occasions—once before his persecutors, (Acts xxii;) and once before Agrippa, (Acts xxvi.)

He again and again tells it in his epistles. To the Romans, he says: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. For sin, taking occasion by the commandment, deceived me, and by it slew me."—Rom. vii: 7–9, 11. Brethren, is not that genuine, old-fashioned, "Christian experience?"

Hear him again:

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me in the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus."—1 Tim. i: 12–14. Here again is good old-fashioned "Christian experience."

Hear him once more:

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is

through the faith of Christ, the righteousness of God which is by faith: that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—Phil. iii: 7–10. Here again, let me repeat, is good old-fashioned "Christian experience."

2. The book of the Psalms abounds in experimental narrative. Take the following specimens:

"I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my going. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psalms xl: 1–3. What Christian will not recognize that as a good old-fashioned "Christian experience?"

In another place the Psalmist says:

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psalm lxvi: 16. Now, would the Psalmist have done this if it were not sanctioned by the Bible?

II. *We have, at least, one example of the telling of an experience before the Church, and therefore the practice is sanctioned by the Bible.*

In Acts ix: 26–27, we read: "And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, *and declared unto them that he had seen the Lord in the way, and that he had spoken to him,* and how he had preached boldly at Damascus in the name of Jesus." Now this ex-

ample is decidedly in our favor. Though Paul, here, did not, himself, tell his experience, Barnabas did it for him. But this Barnabas would not have done if the practice were not sanctioned by the Bible.

III. *The Bible requires that the rite of baptism be administered only to converted persons, therefore it requires that candidates for the rite give evidence of their conversion; but this they can not do without, in some way or other, telling their experience.*

The great law of the Master, by which we are to be governed in the administration of the rite of baptism, defines the character of those whom we are to baptize. They are to be the *taught*, *i. e.*, discipled or converted persons. (See Matt. xxviii: 19. Compare Mark xvi: 15, 16.) Now as we are to baptize converted persons, only, we are authorized, ay, we are required, to satisfy ourselves that those who demand baptism at our hands are converted. But we know that no one destitute of a "Christian experience" is converted. If he is converted, he has discovered the value and desirableness of the kingdom of heaven, (Matt. xiii: 44–46,) and parting with everything else for its sake, he has made it his own; and he can tell something about it. And as the Master has said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."—Matt. x: 37. And again, "If a man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." And again, "So likewise, whomsoever he be of you, that forsaketh not all that he hath, he can not be my disciple."—Luke xiv: 26–33. I say, as the Master has

said all this, he would have us use every reasonable precaution in admitting persons to baptism. He would not have us to baptize any in his name, and into the name of the Father, the Son, and the Holy Ghost, who are "unworthy" of him or who "can not be his disciples." We have a right, therefore, to demand evidence that the candidate for baptism has renounced the world, and sin, and transferred his affections to Christ. In other words, we have a right to demand his experience. This, the very law under which we act, not only sanctions, but requires.

IV. *The Bible has invested the Church with the right or authority of receiving members into their membership and communion, and has, thereby, made them responsible for the character of those whom they receive, and has, therefore, made it their duty to satisfy themselves that those who present themselves for membership are qualified for it. But they are not qualified for it unless converted, therefore the Bible has made it the duty of the Church to satisfy themselves, that persons who apply to them for membership are converted. But this they can not do without inquiring into their "Christian experience." Therefore the Bible sanctions the telling of "Christian experience" before the Church.*

That the Bible has invested the Church with the right or authority of receiving persons into their membership or communion, I presume will not be disputed. But lest it should be, I will prove it. Well, Acts ix : 26, 27, proves it. Paul assayed to join himself to the disciples, but was at first rejected. He was afterward received. This shows that the receiving power was in the hands of the disciples. Romans xiv : 1 proves the same thing. "Him that is weak in the faith receive ye,

but not to doubtful disputations." This command, or exhortation, was addressed to the Church at Rome. It therefore shows that the Church had the *receiving* power.

The same thing is taught us by the fact that the power to *exclude* and to *restore* is in the Church. (See 1 Cor. v: 4, 5.) Here Paul enjoins the Church to *exclude* the incestuous member from their fellowship. Then in 2 Cor. ii: 6, 7, he calls upon them to *restore* him—thus recognizing both the excluding and restoring power as being in their hands. So he beseeches the Thessalonian Church to *withdraw* themselves from every brother who walked disorderly among them. That is, exclude him; for to withdraw is to exclude. And he exhorts the Galatian Churches to restore any who might be overtaken in a fault in the spirit of meekness.—Gal. vi: 1. These passages also recognize the excluding and restoring power as being in the Church. Now the power that excludes, and afterward restores, must be the same power that receives to membership in the first place.

Nor do I suppose that any one will dispute that the Church is responsible for the character of those whom they receive. Wherever there is authority there is responsibility. Now I would admit that the most vigilant and cautious may, and sometimes will, be imposed upon. But if, through the want of vigilance and caution, unworthy persons are permitted to enter the Church, God will hold the Church responsible. Hear the words of the Savior to the Church at Pergamo, Rev. ii: 14, 15: "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. * * * that hold the doctrine of the Nicolaitanes." Now how could the Savior have these few things against that Church, if they were not responsible? And how could

they be responsible unless the power of receiving was in their hands?

V. The reasons I have given above, I deem amply sufficient to show that the Bible does sanction the "practice in question." Let us now inquire what do the Campbellites oppose to all this? Well, they oppose the example of Philip and the eunuch, Acts viii: 37: "And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Now here, they say, the eunuch *confessed his faith;* he did not *tell his experience.* Now I have always thought that this objection comes with an ill grace from the Campbellites, for the reason that Mr. Campbell, their leader, *has pronounced this thirty-seventh verse of the eighth chapter of the Acts,* "*spurious,*" *and as such, has left it out of his* "*Living Oracles!*" I have always wondered how Campbellites could have the effrontery to urge this example upon us, in view of the above fact. And I have also wondered how their conscience could be at ease in making that *an invariable law of action* in admitting persons to an ordinance *of Jesus Christ,* which, they say, is an *interpolation*—a *spurious reading*—and which as such has been *rejected* and *expunged!!* And I wish it ever to be remembered that Mr. Campbell has pronounced this thirty-seventh verse of the eighth of Acts an interpolation, has torn it out of the text and thrown it away, and that his followers have picked it up and built their Church upon it! According to their own showing they obey a law which is a corruption and follow an example which is spurious!

But, while it is not allowable, for the above reason, that a Campbellite should oppose the example of the

eunuch to our "practice," I am willing to recognize Acts viii: 37 as a part of the word of God. But while I recognize it as a part of the word of God, it is only a part, and has no precedence over any other part. What precedence, pray, has Acts viii: 37 over Acts x: 47? Here Peter claimed the right of Cornelius and his friends to baptism, not on the ground of saying they believed that Jesus Christ was the Son of God, but on the ground of their having received the Holy Ghost. The truth is, no one example can claim precedence over any and every other. Each example is equally authoritative, and the whole, and not a part, should be taken as our guide.

Still, I have this to say about the case of the eunuch: I consider that it has now no parallel. I do not consider that he was an unregenerated, unconverted sinner, when Philip joined his chariot. I believe he was a pious proselyte of the Jewish religion; a believer in, and an expectant of the Messiah; but at that time ignorant of the fact that Jesus of Nazareth was the Messiah. Hence, all he needed, was information on the subject; and that was what Philip gave him. He asked no such question, as, What shall I do to be saved? He manifested no concern such as penitents exhibit. The first thing that escaped his lips was, "See, here is water; what doth hinder me from being baptized?" Now, as Philip had seen nothing like conviction or penitence in the eunuch, it was natural for him to answer: "If thou believest with all thy heart, thou mayest." And it was equally natural for the eunuch to reply: "I believe that Jesus Christ is the Son of God." My opinion is, that the eunuch was in spirit, when Philip joined his chariot, what Nathaniel was, when Philip, the apostle, invited him to "come and see" if any good

thing could come out of Nazareth—"an Israelite indeed in whom there is no guile."—John i: 49. And hence, just as Nathaniel, when sufficient evidence was given him that Jesus was the Messiah, exclaimed: "Rabbi, thou art the Son of God, thou art the King of Israel;" so the Eunuch yielded to sufficient testimony, and said: "I believe that Jesus Christ is the Son of God." But he, no more than Nathaniel, was at that time converted. He had experienced conversion before. If we want a parallel case to those which occur nowadays, we must go to Acts ii: 38; or Acts viii: 12; or Acts xvi: 14, 15, or verses 30–33; or Acts xviii: 8, 9. In all these instances, the apostles, or ministers, who administered the rite of baptism, were eye-witnesses of the conversion of the parties baptized; and I have no doubt, proceeded to baptize the converts upon the testimony of conversion thus obtained. And I, therefore, feel fully authorized to say, the example of the eunuch can not be forced upon us as the rule of action.

§ 4.

The second reason assigned by Mr. Lard, to justify Mr. Campbell's "attack" upon our practice, is this: "The main point in the experience is a fiction." And he tells us that "main point" is the "*sense of forgiveness* alleged to be felt by the party at the moment when his sins are supposed to be remitted."

The reader has had laid before him already* all that Mr. Lard has said in support of this second reason. I need not, therefore, requote it here. It is plain that Mr. Lard believes that there is no such thing as a "sense of forgiveness." He does not believe that any "feel-

---

* In § 1.

ing" or "impression" can prove the remission of sins. He does not believe that the question of pardon is to be determined by any feeling or impression that the sinner may possess. Then the question arises by what it is to be determined? Mr. Lard has not told us here; but I gather from another part of his book, that he thinks *baptism* is what determines it. Let me give you his words:

"There are two kingdoms on earth in which men exist—the kingdom of God and the kingdom of Satan. These two kingdoms are separated from each other by one and the same line. All on this side are saints, all on that sinners; and all are on that side until born of water and of the Spirit; then all thus born are on this. We can no more conceive of a saint in the kingdom of Satan, than we can of a sinner in the kingdom of God; nor can we any more conceive of a saint without his being born of water and of the Spirit, than we can of a sinner who is. The instant in which a man's sins are forgiven, he passes from the kingdom of Satan into the kingdom of God. But he passes from the kingdom of Satan into the kingdom of God, the instant in which he is born of water and of the Spirit. Hence, in that instant, his sins are forgiven. * * * From all of which we conclude that a man's sins are remitted the instant in which he is born of water and of the Spirit; or, inverting the expressions, the instant in which, being begotten of the Spirit, he is immersed." *

Now compare with the above the following: "Feelings may exist, but they prove not remission; impressions may be made, but they teach not forgiveness. In most instances we may hope the unfortunate victims of this

* Review, pp. 231, 232.

delusion to be sincere," and then tell me what you think. Is it not plain that Mr. Lard discards *feeling* and makes *baptism* the evidence of pardon. A man is to determine his gracious state not by what he *feels*, but by what he *does*.

Now, here I join issue with Mr. Lard. And I want to say to the reader, this issue is one of paramount importance. Will he give me his serious and candid attention while I discuss it?

I shall not now undertake to show whether sins are remitted *before*, or *in*, or *after* baptism. I undertake to show that the question of pardon is to be determined by our feelings, not by baptism.

I. My first argument is:

Motive gives character to action. No act of obedience can be acceptable to God unless it proceeds from a proper motive. The true and only acceptable motive of obedience to God, is love. If, therefore, I would know whether I am accepted in my act of obedience, I must know that I am governed by the proper motive. But this I can not know but by consulting my feelings—my consciousness.

We know that the human heart is susceptible of being governed by more motives than one, and we know that motive gives character to action. We know also that acceptable actions are such as proceed from proper motives. Now, though God may have enjoined a duty and annexed a promise to it, I can not claim the promise simply because I have performed the duty. I must perform it from a proper motive. But how can I know that I have done so, only as I consult my consciousness?

Let me illustrate. Jesus says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, re-

ceiveth," etc.—Luke xi: 9, 10. Now, suppose I ask, or seek, or knock—do the duties here enjoined—but my motive is not right, will I be heard? Our Savior says: "Two men went up into the temple to pray: the one a Pharisee and the other a Publican."—Luke xviii: 10–14. They both went to pray, and they both prayed. They performed the same act. Now, why were not both accepted? Why is it that only one of them went down to his house justified? You know it was because only one of them was governed by the right motive.

Again, John vi: 26. Here we find persons *seeking* Jesus. Well, is not that right? Does not the prophet say: "Seek the Lord while he may be found?" And does not the Psalmist say: "They that seek the Lord shall not want any good thing?" And, again: "Your heart shall live that seek God?" Yes, they say all that. But they do not say we are to seek him *because we eat of the loaves and fishes.* We must seek him *with the whole heart.* The *motive* must be right. Now, just as two men may pray, and only one of them be heard, or two men seek the Lord, and only one of them find him, because only one of them is prompted by the right motive, so two men might be baptized, and, if baptism had the promise of pardon annexed, (which it has not,) only one of them might be accepted and blessed in the act, because the motive of only one of them might be right. Therefore, the individual baptized could not determine the fact of his pardon merely from the fact of his baptism; for this would ignore the motive. In that case baptism would afford the same testimony to the hypocrite it would to the sincere penitent. The fact of pardon, then, after all, would have to be determined by an appeal to the feelings.

II. My second argument is:

In no instance does the Bible refer any one to the fact of his baptism as the proof of the forgiveness of his sins, or of his acceptance with God.

The Bible lays down two test standards, by which the religious professions of individuals are to be tried. One is for the trial of others; the other is for the trial of one's own self. In Matt. vii: 16, 20, the Savior says: "Ye shall know them by their fruits." Know them? Yes; for we easily look at the "outward appearance." God only can see the heart. My brother's "fruits" are all that I can see, and they, therefore, form the only standard by which I can judge him. The second standard, or the one by which I am to judge myself, is: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be reprobates?"—2 Cor. xiii: 5, 6. Now, here you see that, in judging my brother, I must look at his *fruits.* Not merely his baptism, but his general course in life; but in judging myself I must turn my eyes *within.* If I am "in the faith," "Christ is in me." I am not, then, to "know" that I "am in the faith," by the simple fact of my baptism, but by having *Christ* in me. Had I been baptized a thousand times, it would prove nothing. The question would still turn upon this: is Christ in me? Baptism, then, is no part of this test standard.

But, perhaps one is ready to say: "How am I to know that Christ is in me?" Paul will tell you in Romans viii: 9, 10: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of

righteousness." Now, here you see that you are to determine whether Christ is in you by two facts, namely:

1. Your "body is dead because of sin."
2. Your "spirit is life because of righteousness."

And is not this a matter of consciousness? Can you not tell whether the motions of sin are still alive in you and working in your members to bring forth fruit unto death? (Rom. vii: 5,) or whether the motions of the Spirit are there working in you to will and to do of God's good pleasure?

III. My third argument is:

Love to God and to his people is made the test, in the Bible, whether we are in a state of life—of pardon—or not.

In Luke vii: 36–48, we read: "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon

answered and said, I suppose that he, to whom he for gave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much."

Here, the proof of this woman's pardon is found in "she loved much." And this, by the way, is the "sense of forgiveness." Forgiveness is here specified as the *cause*, and love as the *effect*. And the existence of a cause can be known by the existence of its effect.

But one may object and say: "Forgiveness is a *judicial* transaction. It is a work done *for* a man and not *in* him, and hence can not be *felt*. It is, therefore, to be determined by an *outward* and not an *inward* testimony." I answer, though forgiveness is a judicial transaction, still it is competent for the Savior, who has "power on earth to forgive sins," to make feeling the proof of its having been done. And the question, whether he has done so, is to be decided by his own word. Well, in the above passage, he has done it. "He who has had much forgiven, will *love* much," is his own decision.

This view of the subject is strengthened by the declaration: "He that believeth on the Son of God, *hath the witness in himself*," (1 John v: 10,) and by the provisions of the new covenant, of which Jesus is the mediator.—Hebrews viii. Compare Jeremiah xxxi: 31,

33. It specifies *two* things which God does for the members of it, namely:

1. "I will put my laws into their minds, and write them in their hearts."

2. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Now, note, the first of these works is *internal*, and therefore proves the existence of the other; for they always go together. God never writes his law *in the heart* of any one whose sins he does not pardon. And "vice versa," he never pardons the sins of any one in whose heart he does not write his law. He never does any half-finished work. Now, writing God's law in the heart is a matter of consciousness. For what else can it be than having the "love of God shed abroad in the heart by the Holy Ghost?"—Romans v: 5. This secures the fulfilling of the law *in* us, (Romans viii: 4,) for *love* is the fulfilling of the law, (Rom. xiii: 10.)

Again, in John v: 24, Jesus says: "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Now, here the Savior shows that one who has "passed from death unto life," has passed out of a state of condemnation into a state of justification. He is, therefore, *pardoned.* Well, what is the proof that one has passed from death unto life? Baptism? No! *Love to the brethren.* "We *know* that we have passed from death unto life, *because* we love the brethren."—1 John iii: 14. If we can know that we have passed from death unto life because we love the brethren, we can know that we are pardoned, because we love the brethren; for no one has passed from death unto life who is not pardoned.

The Apostle John lays great stress upon love to the

brethren. He makes it *the test.* Let me quote several passages from his first epistle: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth; because that darkness hath blinded his eyes." —Ch. ii: 9, 10, 11. "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—Ch. iii: 14, 15. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. If we love one another God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"—Ch. iv: 7, 8, 20.

Now, let the reader here look on this side, and on that side of the picture John has here drawn:

1. What does he say of him who does not love his brother? Why, "he is in darkness." "He walketh in darkness, and knoweth not whither he goeth." "He abideth in death." "He is a murderer." "He is a liar." "He can not love God."

2. What does he say of him who loves his brother? Why, "he abides in the light." "Has passed from death unto life." "Is born of God." "Knows God." "Loves him."

Now, which of these characters will Mr. Lard baptize? The former? And can he hope that baptism would insure such a one of pardon? I will not indulge the

thought that Mr. Lard could or would answer in the affirmative. What! Baptism insure pardon to a man walking in darkness, a hater of God, a liar, a murderer! Blasphemy!!

But mark it, Mr. Lard must baptize such a man, if he baptize a man who has no "sense of forgiveness." For if he defers the baptism until the man "loves the brethren," he defers it until the man *is born of God, loves God, is in the light, and has passed from death unto life.* Then he must defer it until the man has "a sense of forgiveness."

And now, be it remembered, that the "sense of forgiveness" which we wish to "elicit" is nothing more or less than that the convert has a consciousness of love to God and to his people. The possession of this insures the possession of everything attendant upon and characteristic of conversion. And it is impossible for us to conceive, how any man who knows anything about it, could possibly call it a "fiction" or a "farce." Color is a reality, though the blind can not see it. Sound is a reality, though the deaf can not hear it. So this "sense of forgiveness" is a reality, though the wicked do not feel it. And, adopting the language of Mr. Lard, may I say, "No good man of strong mind and unwilling to be deceived, ever yet" read or heard read what Mr. Lard has here written "without feeling himself deeply moved, when" he came to the word "farce." And "it is difficult to say which is the greater, the pity of such a man for the deluded creature," who swallows down, like an unsuspecting young bird, what Mr. Lard has here written, "or his disgust for the *blind guide* who conducts the process of" leading him "into every imaginable" intricacy "that is false."

§ 5.

The third reason assigned by Mr. Lard, why Mr Campbell opposed the practice of relating a "Christian experience" before the Church is, "The practice fosters superstition."

Mr. Lard adds, "Of the truth of this there is no more unmistakable evidence than the chary concessions of Mr. Jeter. That dreams, visions, sounds, voices, and specters, were formerly, as they are still, common elements in the experience related, does not admit of being denied. These things were related in public in the presence of large audiences. Many hearing them believed them real. Hence, in 'seeking religion' these persons were naturally led to look for the same marvelous things which others had seen. With their superstitious feelings thus highly excited, how easy for them to persuade themselves that they had seen or heard what had either no foundation at all, or none beyond their fancy! Hence, if the father had heard a sound, nothing but a sound would satisfy the son; if the mother had dreamed a dream, the daughter was a dreamer too; and thus the weaknesses of the parents became the weaknesses of their children, and the superstition of one generation the superstition of the next."

Reader, what do you think of that? Do you not think that that is enough to shame or scare us out of the practice of having candidates for baptism and membership tell their "Christian experience" before the Church? It might have some effect were it not for one thing, namely, *it is a gross misrepresentation.* We do not have converts to tell experiences of which "dreams, visions, sounds, voices, and specters," are "common elements." This every Baptist Church on the face of this broad earth knows.

But how about the "chary concessions of Mr. Jeter?" Well, reader, turn to the sixty-first page of "Campbellism Examined" and you will see. "He (Mr. Campbell) exposed with clearness and severity the illusions and extravagances which, among the uncultivated and ignorant, especially the negroes, was current as Christian experience. These evils were seen and deplored, and opposed by all well-informed Christians, long before he commenced his reformation."

Now, reader, is there anything in this "concession" that *proves* Mr. Lard's charge? You know there is not. Mr. Jeter concedes, what? That "*dreams, visions, sounds, voices, and specters,*" are "*common elements*" in the experiences related, as Mr. Lard charges? No, sir! no, sir!! And yet, every Baptist knows, that Mr. Jeter has conceded as much as candor and truth require. And had Mr. Lard exercised as much candor and ingenuousness in his use of Mr. Jeter's "concession" he never would have penned the paragraph above quoted.

I would here say, the practice does not "foster superstition." And "there is no more unmistakable evidence" to prove that it does not, than these gross misrepresentations of Mr. Lard. No man resorts to misrepresentation to sustain a charge, if it is sustainable by direct proof. Mr. Lard charges that the "practice" of relating a "Christian experience before the Church," "fosters superstition." And then attempts to prove it, by what? Why, by telling us what we all know to be false, namely, that "dreams, visions, sounds, voices, and specters" were "related in public in the presence of large audiences," as "common elements in the experiences."

Until Mr. Lard (or some other "graduate of Bethany College") shall sustain this "third reason," by

something like proof, I am content simply to *deny*. The burden of proof lies upon him. His bare assertion will not suffice, especially when it rests upon misrepresentation as its basis.

But now why all this opposition to the relation of a "Christian experience" before the Church? I have shown that the practice is sanctioned by the Bible. I have also shown that the "main point in experience" is not a "fiction." And I have shown by consequence that the "practice" does not "foster superstition;" for no practice sanctioned by the Bible can foster superstition. And it can not foster superstition to relate before the Church what we have felt of those transforming influences which brought us from darkness to light and from the power of Satan unto God, and thus fitted us for the Divine ordinances and membership in the family of God.

Then why this opposition? "Is there not a cause?" Yes. The cause is found in the fact that *Campbellism is powerless to the production of a "Christian experience!"* It has all, before baptism, in the kingdom of Satan, and in an unpardoned, unsaved, and condemned state! It teaches that all the moral fitness required on the part of the sinner for baptism is that he believes that "Jesus the Nazarene is the Messiah."* Now every truly converted person who comes before the Church and gives a "reason of the hope that is in him with meekness and fear," (1 Peter iii: 15,) is a living witness against Campbellism. He has the testimony within him—"in the inner man"—that Campbellism is false. And "from the abundance of his heart his mouth speaks," and Campbellism *feels* it. And, like Ahab by the prophet

* Christianity Restored, p. 119.

Micaiah, it says, "I hate him; for he doth not prophesy good concerning me, but evil."

I do not wonder that Campbellites have no one to tell a "Christian experience" before the Church. He who has nothing to tell should tell nothing. And I do not wonder at their opposition to us, on that score. And the only feeling which that opposition should produce in our hearts is that of *pity;* and, like our Divine Master when on the cross, we should pray, "Father, forgive them, for they know not what they do."

CHAPTER II.

THE DUTY OF THE UNBAPTIZED TO PRAY.

§ 1.

WHAT Mr. Lard says on this subject may be found on pages 172 and 180, inclusive, of his book. I will make a long quotation, so that the reader may have plainly before him the Campbellite position on this subject.

"We assert now, as we have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of an unbaptized person to pray. Mr. Jeter is greatly mistaken if he supposes that we cherish not this as a capital item. We do not say the sinner may not pray; and when he does pray, we do not say that it is wrong. Let us be understood. We do say, with singular emphasis, that it is *not the duty* of the sinner, the unbaptized, *to pray for the remission of his sins;* that it is not made his duty to do so by the Bible—not even by implication. It is against this practice, or rather fiction, this objection is especially pointed.

"The sinner is taught by *orthodox* preachers—blind guides in this case, certainly—to pray for the remission of his sins; nay more, that God will give him a *feeling sense* of remission when it occurs. Accordingly, with a broken heart and a subdued spirit, day after day, week after week, and often year after year, in blind—but, it is to be hoped, innocent—neglect of his real

duties, he repeats the same fruitless prayer. And pray he may; but, unless the Savior contravene the laws of his kingdom, to accept, in a moment of awful extremity, the will for the deed of the sincere, but deluded sinner, into the presence of the Lord he may come, but it will not be, we have many a fear, to remain. The sinner's agony of mind and soul during this time, though it may stop short of lunacy or suicide, as fortunately in most cases it does, is always most intense and bitter. The wail we have heard from his heart, his indescribable look of despair, his shriek and smothered groan, strangely mingling with the flippant, and in many instances, irreverent cant of the preacher, '*Pray on, brother;* the Lord will have mercy on your soul,' have never failed, while they have pierced us with inexpressible grief, to create in our mind the most painful apprehensions as to the fate of those who cherish and teach the doctrine. Of all the gross and fatal delusions of Protestants, there are few we can deem worse than this. It is a shame to the Baptist denomination—of which we can truly say, 'With all thy faults we love thee still,'—that it should hold and teach this error. Were the sinner, in a moment of deep distress, to pray the Lord to forgive his sins, we could not find in our heart to chide him for the deed; but we should certainly endeavor to teach him the way of the Lord more perfectly. But one thing we should never do: teach him what the Bible does not teach him—to expect the remission of his sins merely because he prayed for it. Why pray for a blessing which our heavenly Father has never promised to confer in this way or for this reason, but which he certainly does confer in another way and for a different reason? Where is the advantage of the prayer unless the Lord has promised to heed it?"

That is a singular paragraph. The mind of its author must have been confused when he wrote it. It is contradictious. Mr. Lard will not say "the sinner *may* not pray, and when he does pray he will not say it is wrong," and yet he offers a prayer which the Savior can not answer without *contravening* the laws of his kingdom! Mr. Lard can call the "practice" a "*fiction*," and yet he will not say the sinner may not do it, nor that it is wrong! Now, it is either *wrong* or *right*. But if it is a "fiction," it is not right. If it requires a contravention of the laws of the Savior's kingdom, it is not right. This Mr. Lard must know.

I should like to know how Mr. Lard could feel himself authorized to call those who teach the sinner to pray "*blind guides*," if he will not say the sinner may not do it? Or that when he does it he does wrong? If the blind lead the blind will not both fall into the ditch?

Again, I should like to know how Mr. Lard can justify himself in saying there are few of the "*gross* and *fatal delusions* of Protestants" he can "deem *worse* than this," and yet refuse to say the sinner may not pray, or that he does wrong in doing so. How can he say that it is a "shame to the Baptist denomination that it should hold and teach this error," and yet refuse to say it is wrong for the sinner to pray? If the sinner, in a moment of deep distress, prays the Lord to forgive his sins, Mr. Lard will not "chide him for the deed;" but he will call us "blind guides for teaching the 'deed.'" He will call it one of the gross and *fatal* delusions of Protestants, and yet, after all, it may be right! It is a *shame* to the Baptist denomination, and yet, after all, the sinner may do it without being pronounced wrong, or being chided for the deed!!

Reader, let us leave Mr. Lard to reconcile these contradictory statements as best he can, and proceed to notice the issue here made between the Baptists and the Campbellites. Mr. Lard, speaking in the name of his entire denomination, and under the eye of Mr. Campbell, says:

"*We assert now, as we have ever done, that there is not one passage in the Bible, which, during the reign of Christ, makes it the duty of an unbaptized person to pray.*"

Here we join issue. In reasoning upon this subject I shall proceed in a synthetic manner. And, if I am not greatly mistaken, I shall reach my conclusion with a conclusiveness of argument and proof that will defy assault. Reader, let us proceed.

I. My first argument is:

Prayer is a moral duty, and, like love to God, binding upon every rational human being, and therefore has not been, and can not be, limited by the rite of baptism.

Now let me amplify and sustain this argument:

1. Prayer is a *moral* duty. Let me explain the meaning of the word *moral* as here used. Jonathan Edwards says: "Those laws (laws are only another name for duties) whose obligation arises from the nature of things, and from the general state and nature of mankind, as from God's positive revealed will, are called moral laws."

Bishop Butler says: "Moral precepts are precepts, the reason of which we see. * * * Moral duties arise out of the nature of the case itself."

Dr. Fiddes says: "The subject-matter of a moral law is * * * something antecedently, in the visible reason of it, obligatory to us, and the obligation thereof will always continue unchangeably the same."

His definition of moral duties will not be gainsayed. Well, does not prayer come under this definition? Does not its obligation "arise from the nature of things," and from the general state and nature of mankind? Can we not see the reason of the duty? Does it not arise out of God's relation to us, and our dependence upon him?

There are three great laws promulgated in both the Old and New Testaments, which have an equal claim to the epithet moral, namely:

1st. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—Deut. vi: 5; Mark xii: 30.

2d. "Thou shalt love thy neighbor as thyself."—Lev. xix: 18; Mark xii: 31.

3d. "Thou shalt worship the Lord, thy God, and him only shalt thou serve."—Deut. vi: 13; x: 20; Matt. iv: 10.

Now, is not the last of these three laws, as well as the first two, a moral law? Can we give a reason why we should love God, that will not equally apply to the worship of God? If one should ask why he should love God, we would think it a sufficient answer: "Because he is God and you are his creature." So, if one should ask: "Why should I worship the Lord?" our answer would be: "Because he is the Lord, your God." Every relation gives rise to a corresponding obligation. "A son honoreth his father, and a servant his master: if I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts."—Mal. i: 6. And so we might ask here: "If he be the Lord, our God, where is his worship?" It can not be denied, then, that every rational human being should worship the Lord, his God.

Well, prayer is an essential part of Divine worship.

No man can worship the Lord without praying to him. There is, there can be no worship paid by man to his Maker without prayer. The man who does not pray does not worship."

Again, he who prays at all must pray for the remission of his sins. Our Savior has taught us to pray: "Forgive us our sins, as we forgive every one who is indebted to us."—Luke xi: 4. If man worship God at all, he must worship him as a sinner. In every act of worship he must recognize that fact. It would be an insult to the Almighty for a sinner to come into his presence and make no mention of his sins, and ask for no pardon. This is taught us by the example of Cain. He brought of the "fruit of the ground an offering unto the Lord." There was no recognition of the "promised seed." No recognition of the great truth: "Without the shedding of blood there is no remission." No acknowledgment of his own guilt. No faith. God spurned him and his offering. The fact is, we are sinners, and we must recognize that fact in all our approaches to God. We must approach him through the Mediator. We must come with contrition in our hearts, and confessions and supplications for pardon in our mouths. (See Psalm xxxii: 5; Neh. i: 6; 1 John i: 9; Neh. ix: 3; Prov. xxviii: 13; Dan. ix: 20.)

2. Prayer, being a moral duty, has not been, and can not be limited by the rite of baptism. Baptism is a *positive* rite. A positive duty can not, in the nature of things, set aside or limit moral obligations. Positive law creates a new duty; it can not set aside an old one. A positive law can be abrogated, and the duty it enjoins set aside, but it can interfere with no existing law, especially with no existing moral law. Now, as prayer is a moral duty, resting on its own broad foundation

of the Divine relationship to us, baptism can not interfere with it.

How such a thought as this, that a person must be baptized before it is his duty to pray, ever entered into Mr. Lard's head, I can not imagine. Why, it is to place baptism into antagonism with the moral claims of God. It is to make every unbaptized person a *practical atheist,* and to justify him in his atheism. He lives as if there was no God! The thought is preposterous.

II. My second argument is:

Prayer is a duty binding upon all rational human beings, because the Bible condemns those who do not pray.

That the Bible condemns those who do not pray, the following passages prove, Job xxi: 7: "Wherefore do the wicked live, become old, etc. * * * They say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have if we pray unto him?" Here these persons are called *wicked*, and one *proof* of their wickedness is their contemning *prayer to God.* The Psalmist says: "The wicked through the pride of his countenance will not *seek after God.* God is not in all his thoughts." Again: "Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and *call not upon the Lord?*"—Psalm xiv: 6. See also Psalm liii: 4.

In Psalm lxxix: 7, the Psalmist prays: "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms *that have not called upon thy name.*" Now, was not this prayer dictated by the Holy Ghost? Then were not the kingdoms *guilty* in not calling upon God?

Jer. x: 25: "Pour out thy fury upon the heathen that

know thee not, and upon the families that *call not on thy name.*" Jeremiah never would have offered such a petition as this, had he not regarded this not calling upon God's name as a sin.

One more, Dan. ix: 13: "Yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth."

Now, all these passages clearly show that a neglect of prayer is a *sin.* Then prayer is a duty, otherwise a neglect of it would not be a sin. For sin is not imputed when there is no law.—Rom. v: 13. For where no law is there is no transgression.—Rom. iv: 15. But perhaps one may call for a passage from the New Testament making a neglect of prayer a sin. Well, here it is: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this

cause God gave them up unto vile affections," etc.—Rom. i: 18-26.

Now, to what truth as held in unrighteousness, does the apostle allude to here, but the truth concerning the being of God? And what is it to hold this truth in unrighteousness, except, when one knows God, to *glorify him not as God*, and to be thankful? And for what cause did God give them up to vile affections, but for that of changing the truth of God into a lie, and worshiping and serving the creature more than the Creator? Well, we know that no man can glorify God as God, who does not pray to him. And does not this charge of worshiping and serving the creature more than the Creator, imply that the Creator should be worshiped and served by those of whom the apostle here complains? Yes, the entire passage shows that it is the duty of all who know God to glorify him, and worship him.

Now, can all the above be true, and yet it also be true that it is not the duty of an unbaptized person to pray? If an unbaptized person should not pray, then an unbaptized person who knows God may refuse to glorify him as God, in this respect, and still commit no sin. But unbaptized persons, and all others who know God, and yet do not worship and serve him, commit sin; therefore it is the duty of unbaptized persons to worship God.

III. My third argument is:

The uniform teachings of the New Testament on the duty of prayer, show that no change has taken place with regard to the extent of its obligations. Not the least hint is given that it is circumscribed by baptism.

Now, an examination of all the lessons that the Savior

and his apostles have given us on this subject, will demonstrate this argument. I will give book, chapter, and verse, where these lessons are to be found, and let the reader examine for himself.

The first lesson is found in Matt. vi: 5–13, inclusive. Reader, get your New Testament and turn to the place. Well, you see the Savior begins by saying: "When thou prayest," etc. He gives no *injunction;* he simply gives *directions.* He talks about prayer just as he does about almsgiving and fasting. He simply tells us *how* we are to give alms, *how* we are to fast, and *how* we are to pray. There is not the remotest allusion to baptism. And we have no more authority for saying the unbaptized should not pray, or that it is not their duty to pray, than we have for saying it is not their duty to give alms or fast.

Our second lesson is in Matt. vii: 7–11, inclusive. Christ simply says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," etc.; but gives no hint about baptism. But note one thing: these two passages are a part of our Lord's Sermon on the Mount; a part of his "sayings," therefore, to which he alludes in Matt. vii: 24–27. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, who built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." Now, is not this true of unbaptized as well

as baptized persons? Will Mr. Lard say, will any one else say, that it is not the duty of unbaptized persons to keep these "sayings" of Christ? Will he say that an unbaptized person may not keep these sayings and yet not be like the "foolish man?" He must say it or abandon his position. But I scarcely think he will have the temerity to say it.

The third lesson is found in Luke xi: 1–13, inclusive. Here the Savior simply reiterates the instruction given in the two preceding lessons, with the addition of a lesson on importunity. Still, there is not one word about baptism.

The fourth lesson is found in Luke xviii: 1–8, inclusive. Still not one word about baptism. This fact is very significant, when we remember that the parable here recorded was spoken for the express purpose to teach that "*men* ought *always* to pray and not to faint." Had the Savior intended that during his reign prayer should be the duty of none but the baptized, here was the place for him to have said so. Oh if it had only been said "He spoke a parable to this end, that *baptized* men ought always to pray and not to faint!" But he did not say so, and Mr. Lard's position must, as yet, go without proof.

Mr. Lard asks concerning this parable: "Now, will this language apply to sinners?" Why did he not ask, Will it apply to *unbaptized* persons? But he continues: "*Are they (sinners) God's own elect who cry day and night unto him?* So to assert would be shocking." I would reply by asking: "Are all baptized persons 'God's own elect?'" Are none of his elect to be found among the unbaptized? "So to assert would be shocking." Yet, Mr. Lard must so assert, or admit that, with his own interpretation, this parable is still against him.

Mr. Lard adds: "And yet clearly 'God's own elect' are *the* persons for whose benefit the parable was spoken, and whom it teaches to pray always and not to faint. It has no reference whatever to sinners." Mr. Lard, then, limits the term "men" in the introduction to the parable by the term "elect" used at the close of it. Now, is he prepared to say, that the "*ought*" applies only to the "elect?" Then he justifies all the rest of mankind in their *rebellion* and *atheism*. I readily grant that the elect only *will* pray—that it is characteristic of them only, that they cry unto God day and night. But I do not grant that none others *ought to pray*. I am quite sure that the "elect" only, love God: but I am quite as sure that "men," whether "elect" or not, "*ought*" to love God. Now, suppose Jesus had spoken a parable to this end, that "men ought always to love God and not rebel against him;" and had closed by saying, "And will not God avenge his own elect who do continually love him," would Mr. Lard limit the term "men" by the term "elect?" Would he say the "ought" applied only to the elect? The cases are parallel. No; we should say, like the Savior to the Pharisees: "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these *ought ye to have done*, and not to leave the other undone."—Luke xiv: 42. (Compare Matthew xxiii: 23.) Yes, "these ought ye to have done." These Pharisees were not God's elect, Mr. Lard. And yet they ought to have done judgment, and love, and faith. And to do these things includes all those exercises legitimate to them; and prayer is one. I feel, therefore, to say with emphasis, MEN ought to pray. And, in the language of Mr. Jeter, I would say, "Christ taught that *men*—not baptized men merely, but *men*

irrespective of their character, relations, or professions —*all* men—*ought*, are under obligation to pray." And now, if you say of me as you have of Jeter, "It is surely a pity that a man who affects to oppose nothing but error, should yet so often do so with those artifices with which dishonest men alone stoop to oppose the truth," the only reply I will make is, "Physician, heal thyself."

The fifth lesson is found in 1 Tim. ii: 1–8: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ and lie not,) a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

Now, reader, do you believe that the man who wrote the above entertained the notion that it was the duty only of the *baptized* to pray? Note, Paul first exhorts that supplications, prayers, etc., be made *for all men;* and then, secondly, says, I will that *men pray everywhere;* and gives as his reason:

1. "This is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

2. "For there is one God, and one mediator between

God and men, the man Christ Jesus; who gave himself a ransom for all." Now, can we believe that for these reasons we should pray for all men, and that men everywhere should pray and yet believe that no unbaptized person should pray! No: what Paul would have us do for all men, he would have men everywhere to do for themselves; and that irrespective of baptism. Shall we receive this lesson from Paul as a teacher of the Gentiles in faith and verity, with his reasons specified, and yet qualify the whole by thrusting in baptism? Let him do it that dares; but we can take no such liberties with the word of God!

IV. My fourth argument is:

Unbaptized persons prayed, and prayed acceptably, after the commencement of the reign of Christ.

The question comes up here, at what period are we to date the commencement of the reign of Christ? Mr. Lard, I have no doubt, would answer, "At the day of Pentecost." But what would he do if called on for the proof? I presume Mr. Lard means, by the "reign of Christ," what is called his Messianic reign. Well, when did that commence? Reader, I will quote a few texts and let you form your own conclusion. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand."—Matt. iii: 1, 2. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi: 12. Now, reader, put these two texts together, and then say what they teach. Was it not the Messianic kingdom that John the Baptist announced as being at hand? and was it not the Messianic kingdom that from his days suffered violence? Then of course it was in

existence before the day of Pentecost; for that which has no existence can not suffer violence.

Again, Matt. xxi: 31: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." Now what kingdom did these publicans and harlots go into? Was it not the Messianic kingdom? Then it existed before Pentecost; for they could not go into a kingdom that had no existence.

Once more, Luke xvi: 16: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Now does not this mean the Messianic kingdom? Then it existed before the day of Pentecost.

I am reminded here of what I once read in a debate between Mr. Benjamin Johnson, of the Methodist Episcopal Church, and Mr. J. P. Lancaster, of the Campbellite order. Mr. Lancaster quoted this text and then said, in substance, thus: (I quote from memory:) "My friends, I wish you to remember that my friend, Mr. Johnson, holds that the Christian kingdom is only a *continuation* of the Jewish. Now if it is, then these persons were *already* in it. Now I call upon Mr. Johnson to explain how persons who were already in a kingdom could be said to press into it." When I read this I was anxious to see how Mr. Johnson would meet it. Well, he met it in this way: "My friends, I wish you to remember that my friend, Mr. Lancaster, holds that the Christian kingdom was not set up until Pentecost. Then, at this time, according to him, there was no Christian kingdom! Now I want him to tell into what kingdom these people did press!" "A theological 'dog-fall!'" said I. Neither of them answered the other's question. Neither could do it consistently with his hypothesis. And hence each refuted the other! No;

the truth is just as this text declares: The law and the prophets were *until* John. * * * Since that time the kingdom of God is preached. And here we date the commencement of the reign of Christ.

But perhaps Mr. Lard may admit the existence of the kingdom, but still contend that Jesus did not *reign in it* until Pentecost. Then I suppose he will let us have a kingdom without a king! Let me read Mr. Lard a text on this point, (Matt. xxi: 5:) "Tell ye the daughter of Zion, *Behold thy king cometh* unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Compare Zech. ix: 9.) Was Jesus Christ a *king* when he thus rode into Jerusalem? He was, if Matthew's testimony is true. And let me ask Mr. Lard what he understands by the Savior's preface to his last and great command, (Matt. xxviii: 18:) "All power is given unto me in heaven and in earth?" Is not the word power here to be taken in the sense of authority? This the original demands. Well, if all authority in heaven and in earth was at this time given to Jesus Christ, what authority was given him at Pentecost? If all authority is once given, I do not suppose there is any more to give!

Will Mr. Lard say, "I admit that Jesus Christ was a king before the day of Pentecost, but he had no kingdom?" Then you give us two anomalies: A kingdom without a king! a king without a kingdom!! No, Mr. Lard, give up your hypothesis, and believe what is so plainly taught, and with us date the commencement of the reign of Christ from the days of John!

Having ascertained the commencement of the reign of Christ to be from the days of John, the first example of an unbaptized person's praying, and praying acceptably, during the reign of Christ, is found in Luke

xviii: 13, 14: "And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner. I tell you, this man went down to his house, justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Note particularly, this publican prayed *for the remission of his sins.* The very thing that Mr. Lard says no unbaptized person is authorized by the Bible to pray for, not even by implication! And note also that he was heard. "I tell you," says Jesus, "this man went down to his house *justified*," therefore, pardoned; for justification includes pardon.

Perhaps the reader is curious to know how Mr. Lard disposes of this case. Well, reader, here is all he says: "The next case alluded to by Mr. Jeter is that of the publican who went up to the temple to pray. But this is not a case in point. We have not denied that it was the duty of a Jew, living under the law, to pray. What we deny is that it is the duty of the ungodly, during the reign of Christ, to pray. But even the case of the publican does not determine *who*, *i. e.*, whether saint or sinner—is to pray, but only that whoever prays must, if he pray acceptably, *pray with deep*, *heartfelt humility.* This is what the case determines, no more."

Reader, let us examine what Mr. Lard has here said.

1. "This is not a case in point. We have not denied that it was the duty of a Jew, living under the law, to pray." Is this case not in point? It is, because the publican was an unbaptized person; he prayed during the reign of Christ, and he was heard! But "we have not denied that it was the duty of a Jew, living under the law, to pray." What does Mr. Lard mean by "living

under the law?" Does he not mean under the law dispensation? He must mean this. Well then, I deny that the publican *lived* under the law. The law and the prophets were until John, not after him. But the publican went into the temple to pray after John; therefore after the termination of the law dispensation.

2. "What we deny is, that it is the duty of the ungodly, during the reign of Christ to pray." Is this what you deny, Mr. Lard? You set out by saying: "We assert now, as we have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of an *unbaptized person to pray.*" Now do you call these *identical* propositions? Do you intend to say that all unbaptized persons are *ungodly* persons? This you must intend to say, or you have shifted your ground. Be it remembered, that in Mr. Lard's estimation all *unimmersed* persons are *unbaptized* persons. He must include under the epithet unbaptized all Pedobaptists except such as have been immersed. Will he say they are all ungodly? He must say it, or he denies more than he has here stated. What he denies is, that it is the duty of *unbaptized persons*—not merely the ungodly—during the reign of Christ, to pray.

3. "But even the case of the publican does not determine who, *i. e.*, whether saint or sinner, is to pray." Now, why did he not say, "*i. e.*, whether baptized or unbaptized, is to pray?" The parties in the issue should be kept in the argument. But does not the case of the publican determine who is to pray? Does it not show that the duty is not exclusively binding on the saints? Did he say, "God be merciful to me a saint?"

4. I agree in part with Mr. Lard's final remark. I agree that the example of the publican teaches "that

whoever prays must, if he pray acceptably, pray with deep, heartfelt humility." But I deny that the case determines "no more" than this. *The case determines Mr. Lard's position to be false.*

Our second example of an unbaptized person's praying, and praying acceptably, during the reign of Christ, is that of the thief, Luke xxiii: 42, 43. "Lord, remember me when thou comest into thy kingdom," was the prayer. "To-day shalt thou be with me in Paradise," was the gracious answer.

Mr. Lard says of this example, it "has no reference whatever to the question in dispute. Besides being a case which can never happen again, and intended to teach no general duty, it occurred at a time when baptism was obligatory on no one. We shall, therefore, dismiss it without further notice."

1. You say, "This case has no reference whatever to the question in dispute!" How can you say that? Is not the question in dispute whether, during the reign of Christ, unbaptized persons ought to pray? Was not the thief an unbaptized person? Then is he not an example against you? Ah! "that's the rub."

2. You say it is a "case that can never happen again." Well, suppose it can not, what then? I do not suppose another thief will ever be crucified with Christ, as he will never again be crucified. But may not another unbaptized man in the dying hour say, "Lord, remember me?" And should not this example encourage him?

3. You say, "It occurred at a time when baptism was obligatory on no one." How did you find that out? We have no proof, nor any good reason to believe, that baptism ceased to be practiced from the time of John's first immersion in the Jordan. While John was bap

tizing in Ænon, near to Salem, did not Jesus come with his disciples into the land of Judea, and there tarry with them and baptize?—John iii: 22. And was it not reported that Jesus made and baptized more disciples than John?—John iv: 1. Was it ever disputed? Never, except that Jesus did not, but his disciples did baptize. Well, did they not baptize by his authority? And is it not reasonable to conclude that as Jesus so began his ministry, he would so continue it? Nay, is not this a necessary inference? In the absence of all testimony to the contrary, we are bound so to conclude. Hence Mr. Lard's assertion, that "Baptism was, at this time, obligatory on no one," is perfectly gratuitous.

Our third example of an unbaptized person's praying, and praying acceptably, during the reign of Christ, is the case of Saul, Acts ix: 6: "And he, trembling and astonished, said: 'Lord, what wilt thou have me to do?'" This is a prayer. "And the Lord said, 'Arise and go into the city, and it shall be told thee what thou must do.'" This is the answer. Well, what does Mr. Lard say about this? He says:

"1. We readily grant that Saul prayed, but deny that he prayed because Christ made it his duty to pray. He prayed precisely as any other Jew, in deep sorrow, would have prayed, and for no other reason.

"2. That his prayer was *acceptable* to the Lord is not known. It may, or it may not have been, for aught that appears in the narrative. The Lord merely stated the fact that *he prayed*, not that he *accepted* the prayer. To state a fact, as a fact, is one thing; to accept it as an act of worship is another. We must first show that the Lord has made it the *duty* of the sinner to pray, before we can infer that his prayer is acceptable. And as to Ananias being sent to instruct and baptize Saul,

in consequence of the acceptableness of his prayer, it is a sheer fiction. There is no evidence that it is true.

"The most that can be said of the case of Saul (and this much certainly can be said) is, that, when Ananias commanded him to be baptized and wash away his sins, he commanded him to do so *calling on the name of the Lord.* And so we say: Command the sinner, not to pray for the remission of his sins, (for the Lord has not enjoined it on him;) but to be baptized and wash them away, calling on the name of the Lord. This form of prayer, and under these circumstances, we approve from our heart."

Now, reader, let us take up and examine what Mr. Lard has here said, item by item:

1. "We readily grant that Saul prayed." Very well. This point, then, is settled.

2. "But deny that he prayed because Christ made it his duty to pray." Who ever said he did? He had just now, for the first time, recognized Jesus as the Christ. Up to this moment he had looked upon him as an impostor. But was there nothing in the Bible authorizing him to pray? Do you not suppose that Saul was familiar with, "Seek ye the Lord while he may be found, and *call ye upon* him while he is near?"—Isa. lv: 6. And with this: "They who call upon the name of the Lord shall be saved."—Joel ii: 32. And did he not find in these a sufficient warrant?

But, tell me, did not Jesus make it his *disposition* to pray? But would he give a disposition running counter to his own authority? His prayer was the immediate effect of the discovery he had just made, and was consonant with it.

3. "Saul prayed precisely as any other Jew in deep sorrow would have prayed, and for no other reason."

Now, if Mr. Lard had said, "Saul prayed precisely as any other *penitent* Jew (and he might have added, Gentile too) would have prayed, and for a similar reason," he would have been about right. There has been many a "Jew in deep sorrow" that never offered such a prayer as Saul did, nor for the "same reason." Saul prayed because he found himself a persecutor of the true Messiah, and "kicking against the goads." Have all other Jews in deep sorrow prayed for *this* reason?

4. "That this prayer was acceptable to the Lord is not known." Indeed? Do we not know that a prayer *is* acceptable to the Lord when we know that the Lord *answers* it? The Lord answers no unacceptable prayer. The Lord answered Saul's prayer, therefore it was acceptable.

But we also know that Saul's prayer was acceptable to the Savior, because he spoke *approvingly* of it. Jesus said to Ananias, "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: *for behold he prayeth.*" O! was it not pleasing to the benevolent Jesus that the whole tide of this man's moral feelings was turned into a new channel! That now this persecutor and blasphemer, instead of breathing out threatenings and slaughter, was breathing out the spirit of penitence and prayer! I have no doubt that there was holy triumph in his eye as the Savior said to Ananias, "Behold *he* prayeth." Pity that Mr. Lard, to save a favorite dogma,—and such a dogma!—is compelled to say, "It is not known" that the Lord accepted this prayer!!!

5. We shall notice what Mr. Lard says is the "most that can be said of the case of Saul," under another head. We pass to consider the fourth example of an unbaptized person's praying, and praying acceptably,

during the reign of Christ. It is found in Acts x: 1, 2: "There was a man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and *prayed to God always.*"

This is a case which Mr. Lard has not touched. What he would say to it I can not tell. What can he say to it? He can not say as he has said of Saul, that Cornelius prayed as a Jew. Cornelius was a *Gentile.* Cornelius was not at this time *baptized.* Well, was his prayer heard? Let us hear the testimony of the angel: "The angel said to him, Thy prayers and thine alms are come up for a memorial before God."—V. 4. "Thy *prayer is heard*, and thine alms are had in remembrance in the sight of God."—V. 31.

There is another thought, which, if it were possible, strengthens this example, namely: Peter, when Cornelius narrated before him the vision he had had, and the assurance of the angel that his prayers were heard, etc., responded: "Of a truth I perceive that *God is no respecter of persons;* but in every nation he that feareth him, and worketh righteousness, is accepted with him."—V. 34.

Now does not this language of Peter show that Cornelius was accepted just as a Jew or any other person would be accepted? How else did it cause Peter to perceive that God is no respecter of persons? If no person ought to pray before baptism, Peter ought to have known it, and, therefore, his wonder ought to have been that Cornelius, an unbaptized man, was heard at all! No: his wonder was that a *Gentile* was heard and accepted, just as Jews were heard and accepted. He had thought that God was a respecter of the Jews, but now he perceived better. Peter's words certainly show that just

as God accepted Cornelius *before baptism* as a man who "feared God and worked righteousness," so would he accept of any one else of whatever nation or people he might be. Peter's words, then, as well as the example, are a complete refutation of Mr. Lard's position.

V. My fifth and final argument is:

Mr. Lard has not produced a single text to prove that, during the reign of Christ, it is not the duty of an unbaptized person to pray.

I take it that as Mr. Lard has not produced one text to sustain his position, no such text can be found. If there was such a text he is the man to find it, and bring it forward. But he has not done it. The only thing like proof in his entire article on this subject is his final remark on the case of Saul. I will now bring it forward:

"The most that can be said of the case of Saul—and this much certainly can be said—is, that, when Ananias commanded him to be baptized and wash away his sins, he commanded him to do so *calling on the name of the Lord.* And so we say, command the sinner, not to pray for the remission of his sins—for the Lord has not enjoined it on him—but to be baptized and wash them away, calling on the name of the Lord. This form of prayer and under these circumstances, we approve from our heart."

Mr. Lard, from the above, certainly understands Ananias as teaching Saul that it was not his duty to call on the name of the Lord, only as a *baptized man.* Now, if Mr. Lard is right, Saul so understood Ananias. But did Saul so understand him? Let the reader remember that this Saul afterward became Paul the apostle of the Gentiles, and author of a large portion of the New Testament. And he has written on the subject of prayer.

But never, never, has he hinted that no unbaptized person should call on the name of the Lord. Remember the lesson we have already considered as given by him to Timothy. And now let us go to Rom. x: 9, 13. Here the apostle is teaching expressly the way of salvation, and what the word of faith which he preached affirmed. It is this: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "Is it possible that this is what Paul says?" Yes, this is what he says. "Does he not say a word about baptism?" No, not a word. "Well, does he offer no proofs?" Yes, he offers two proofs. One from Isa. xxviii: 16: "He that believeth on him shall not be ashamed." The other from Joel ii: 32: "He that calleth on the name of the Lord shall be saved." And he contends that this passage proves that "the same Lord over all is rich unto all that call upon him." Did he not add, "provided they have been baptized?" No. Such a thought never entered his mind. "Then he or Mr. Lard, one, has misunderstood Ananias." Well, I suspect it is Mr. Lard? "But do n't the apostle ask, How can they call on him in whom they have not believed?" Yes; but he does not ask, "How can they call on him unless they have been *baptized*." "O, if he had only asked that question, how glad Mr. Lard would be!" Yes, but he has not done it, and Mr. Lard will have to go ungratified.

Reader, I have now gone through with my argument Let me recapitulate. I have first shown that prayer is a moral duty, and therefore binding on all rational human beings, and that, consequently, it has not been, and can not be affected by baptism.

I have shown that prayer must be binding upon all

rational human beings, because the Bible condemns those that neglect it as worthy of the wrath of God.

I have shown that in no lesson taught us in the New Testament on the subject of prayer, is there the remotest hint that the duty was limited by baptism.

I have shown that we have at least four examples of unbaptized individuals praying, and praying acceptably, during the reign of Christ. One of whom prayed expressly for the remission of his sins, and received a gracious answer.

Finally, I have shown that Mr. Lard has shown nothing like proof for his strange dogma on this subject.

Then in whose favor should the scale turn? Reader, I dread not your verdict.

I will close this chapter in the words of Mr. Lard, only substituting his name for Mr. Jeter's:

"And are these cases—I would rather say *this* case, for Saul's is the only case Mr. Lard has urged—all that Mr. Lard could urge in defense of his doctrine? And does he ask us to accept it as true on no better grounds? We shall only add, we wonder that even he did not become ashamed of his feeble defense, and abandon the cause he was so ineffectually seeking to establish."

CHAPTER III.

THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION.

§ 1.

I. 1. In writing on this subject, I wish to follow Mr. Lard's arrangement for the convenience of the reader. I want the number of the sections to correspond, so that reference can be easily made from one book to the other.

2. Mr. Lard devotes thirty-five pages of his book to the examination of "Mr. Jeter's doctrine of the influence of the Spirit in conversion." But as I have determined not to notice his book as a Review of Jeter, I shall pass it all by except so much as tends to throw light on Mr. Lard's own doctrine.

3. On page seventy-six, Mr. Lard begins the statement and defense of his "own doctrine" on this subject. He states the "proposition to be maintained" thus:

"*The Holy Spirit operates in conversion through the truth only.*"

Mr. Lard then goes on to submit "a number of preliminaries before entering upon the defense proper of this proposition." The first is the Campbellite view of the "Spirit itself." He says:

"We wish to state distinctly that we conceive it to be a person in the sublimest sense of the word. We do not conceive it to be a mere influence or impersonal emanation from the Father, or the Son, or from both;

but in the strictest sense of the term a person. As to its nature, it is spirit; personally it is *the* Spirit; officially the Holy Spirit. Personally considered, these expressions may be said to exhaust the sum of human knowledge respecting the Spirit. Assuming these views to be correct, no effort is here made to defend them."

I must confess that the above leaves me in doubt. I have heretofore believed and contended that Mr. Campbell and all his followers, except such as still entertain the peculiar notions of Mr. B. W. Stone, agreed with the evangelical denominations in the divinity and personality of the Holy Spirit, if not in his agency in conversion. But I am unable to see anything in all that Mr. Lard has here said, that necessarily implies his divinity. True his divinity is not denied. It is passed over in silence. But is not this silence significant? especially as Mr. Lard has said his "expressions exhaust the sum of human knowledge respecting the Spirit?"

But there is another circumstance which makes me doubt, namely: Mr. Lard throughout his book, uniformly uses the pronoun of the neuter gender (*it*) to represent the Spirit when he does not employ his name. Now why is this? Does he ever use the pronoun "it" to represent God? Never. And I should like to know how the pronoun "it" can represent a person except in the most diminutive manner.

But perhaps some reader may feel to apologize for Mr. Lard by saying: "The noun, spirit, can neither be masculine nor feminine, hence '*it*' is the proper pronoun by which to represent spirit." To this I reply: Why did not the Spirit of Inspiration think so? Angels are spirits, (Heb. i: 7–14;) yet the pronoun "*it*" is never used to represent them. God is a Spirit, (John iv: 24;) but is "it" used to represent him? How

strangely would it sound to read, "God is a spirit, and they that worship *it* must worship *it* in spirit and in truth?" It sounds to me not only strange, but profane to read it, it, on every page of Mr. Lard's book when the Holy Spirit is intended.

I do think that Mr. Lard, in using "*it*" to represent the Holy Spirit, has greatly dishonored him. He has certainly departed from the usage of the Bible, and has given just ground for being suspected of a disbelief of the divinity of the Holy Spirit.

The Bible, when speaking of the Spirit, employs the pronoun of the masculine gender. I will quote a few passages: "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, *he* shall testify of me."—John xv: 26. Again: "I will pray the Father, and he will give you another Comforter, that *he* may abide with you forever, even the Spirit of truth whom the world cannot receive, because it seeth *him* not: but ye know *him;* for *he* dwelleth with you and shall be in you."—John xiv: 16, 17. Again: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he* shall teach you all things."—John xiv: 26. Once more: "But if I depart I will send *him* unto you. And when *he* is come *he* will reprove the world of sin, of righteousness, and of judgment. * * * * Howbeit, when *he*, the Spirit of truth is come, *he* will guide you into all truth: for *he* shall not speak of *himself;* but whatsoever *he* shall hear that shall *he* speak, and *he* will show you things to come. *He* shall glorify me: for *he* shall receive of mine and shall show it unto you."—John xvi: 7, 8, 13, 14. Finally: "But all these worketh, that one and the self-same Spirit dividing to every man severally as *he* will."—1 Cor. xii: 11.

It may do for a "Graduate of Bethany College" to use the pronoun "it" for the Holy Spirit: but a graduate in the *school of Christ* will not treat him with such indignity.

Nothing is more plainly revealed in the Bible than the Divinity of the Holy Spirit. My limits will allow only a brief statement of its teachings on this subject. I shall content myself with the quotation of a few texts followed by a few brief remarks.

1. Paul, in Acts xxviii: 25, 26, 27, says: "Well spake the Holy Ghost by Esaias the prophet unto the fathers, saying, Go unto this people," etc. Now turn to Isaiah vi: 8, and you will see that these are there said to be the words of the Lord, Jehovah. Now, as Paul calls these the words of the Holy Ghost, he must have regarded the Holy Ghost and Jehovah as only two names for the same Divine person: or, otherwise, he contradicts Isaiah. But this no believer in the Bible will admit. Then the Jehovah of Isaiah, and the Holy Ghost of Paul, are one and the same Being.

2. In Acts v: 3, 4, we are told that Peter said to Ananias: "Why hath Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto men but unto *God.*" Now, does not Peter here emphatically assert that the Holy Ghost is God?

3. 2 Cor. vi: 16: "For ye are the temple of the *living God;* as God has said, I will dwell in them, and walk in them." Now compare 1 Cor. vi: 19: "What! know ye not that your bodies are the temple of the Holy Ghost?" and Eph. ii: 22: "In whom ye also are builded together for a habitation of *God* through the Spirit." Now these three texts, when collated, show that the living God of the first, is the Holy Ghost of the second. And the word temple, in the first two, cor-

responds with the word habitation in the third. All together, therefore, show that the Holy Ghost is God.

4. 2 Cor. iii: 17: "Now the Lord is that Spirit." "That Spirit—what? Why that Spirit by which ye 'our epistles' are 'written,' verse 3. Then that Spirit which writes God's law on the fleshly tables of the heart, is 'the Lord.'"

5. And finally, in Acts iv: 24, 25, we read: "They lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven, and earth, and the sea, and all that in them is. Who by the mouth of thy servant David hath said," etc. Now compare Acts i: 16: "The Scripture must needs have been fulfilled which the Holy Ghost spake by the mouth of David." Now, is it not plain that the Holy Ghost of the one passage, is the *Lord God* of the other, who spake by the mouth of David?

Now, as the Holy Ghost is Divine, all the attributes of the Deity are ascribed to him.

1. Eternity. "Christ, who through the eternal Spirit offered himself without spot to God."—Heb. ix: 14.

2. Omnipresence. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"—Psalm cxxxvii: 7.

3. Omniscience. "The Spirit searcheth all things, yea the deep things of God. Even so, the things of God knoweth no man but the Spirit of God."—1 Cor. ii: 10, 11.

4. Passing by all that Mr. Lard says about the "proposition to be discussed," not being a "question of power," or what the Spirit "can do," but simply a question of what he does in conversion; and all he says about "providential influences," etc., etc., for the present, I wish to notice his unfairness in trying to make

it appear that Mr. Jeter has conceded to him the "very ground" he claims. Mr. Lard says:

"Indeed he concedes to us the very ground we claim, and the only ground which, in this controversy, it is possible to settle, namely: that the Spirit does operate through the truth. His language is: 'It is freely admitted that the Spirit operates through the word in the conversion and sanctification of men.' What then have we to do? Simply nothing. It would be impossible to close a controversy more completely in favor of one of the parties than the present controversy is here closed in our favor."

Then are we not ready to ask why did not Mr. Lard here lay down his pen? Ah! reader, Mr. Lard did not mean so, nor did his heart think so. He knew Mr. Jeter had not conceded the ground he claims. He knew that while he chooses to employ Mr. Jeter's language, he attaches to it a very different meaning to what Mr. Jeter does. I will now make this palpable. Mr. Lard says: "But what do we mean when we say the Spirit operates through the truth? We mean that it operates *by* the truth; that is, that Divine truth is itself the vital power by which in all cases the Spirit effects conversion; in other words, that the Spirit spends on the mind of the sinner in conversion no influence except such as resides in the truth as Divine as of the Spirit. And we shall further add, that neither in quantity nor in force do we conceive that this influence can be increased and the human will be left free."

Now, reader, do you understand Mr. Lard? He certainly means that the Holy Spirit operates through the truth, in no other sense than that he is the author of the truth that operates. Now Mr. Jeter means no such thing. He means just what he says—that the Holy

Spirit *does operate.* Not simply that he is the author of the truth that converts because it is of him; but the Holy Spirit himself converts by means of the truth.

That I have not mistaken or misunderstood Mr. Lard, I will again show.

On page 74, Mr. Lard says: "According to Mr. Campbell's theory, conversion is in every case effected by the influence of the Spirit; but then comes the question, what influence is meant? He denies that it is an influence distinct from and above the truth, and maintains that the truth itself is that influence." Now, what is the meaning of this? Does it not show that while Mr. Campbell and Mr. Lard talk like other men about conversion being effected by the influence of the Holy Spirit, they have a meaning of their own? When Mr. Campbell says: Conversion is effected by the influence of the Spirit, he means it is effected by the truth, which is itself that influence. And when Mr. Lard says: The Holy Spirit operates through the truth in conversion, he means the truth itself operates! Their propositions assert his agency, their arguments deny it!

It does appear to me silly to talk about the Holy Spirit's operating through the truth, when it is denied that the Holy Spirit "spends on the mind of the sinner in conversion any influence except such as resides in the truth;" or to talk about ascribing conversion in every case to the influence of the Spirit, when it is contended that the truth itself is that influence. If the truth itself is that influence, how can the Holy Spirit operate through it? The Holy Spirit operate through his own influence! What is his influence but his operation? Does he operate through his operation? influence through his influence?

I think I might justly say Mr. Lard concedes in his

proposition the very ground we claim, if he would drop the word "only" from the end of it. Let it read: "The Holy Spirit operates in conversion through the truth," and we will subscribe to it; for if words have any meaning, or if they are to be understood according to their plain grammatical and logical import, this proposition asserts the present agency of the Spirit in every case of conversion. It is a singular fact, as our future investigation will show, that while Mr. Lard's leading proposition asserts that in conversion the Holy Spirit operates, every argument he employs denies it.

II. Let us now examine Mr. Lard's first argument. It is this: "That the necessity does not exist for any influence in conversion, except such as is exerted through Divine truth, and that hence no other is exerted."

1. This argument is ambiguously worded. When it is asserted that "the necessity does not exist for any influence in conversion, except such as is exerted through the truth," we are left to ask—exerted by whom? And the answer might be: "By the Holy Spirit." But this answer is precluded by what we have already considered. We have already seen that when Campbellites say, "conversion is in every case effected by the influence of the Spirit," they mean "the truth itself is that influence." Mr. Lard's meaning is this: The necessity does not exist for any influence in conversion, except such as the truth itself exerts. That this is his meaning, his amplification fully shows. He says:

"In the present controversy this argument must be conceived as having great weight. Nothing is done in effecting redemption, for which there does not exist a necessity. And in all cases in which, like the present, a peculiar interposition is denied, the necessity for it

must be first clearly shown, otherwise such denial stands good against it." Again: "Where a necessity exists for doing a thing, there exists a reason for doing it; but where no such necessity exists, the presumption is that if the thing is done at all, it is done without a reason, which, in the case of conversion, is not admissible. We hence conclude that in conversion no influence is exerted distinct from and above the truth."

Mr. Lard then goes on to say: "What is here said suggests the true theory of the argument usually urged from depravity in defense of an influence above or not in the truth." Reader, mark that. Does it not show that the influence for which Mr. Lard is contending is, in his estimation, now in the truth? Then it is not *now* in the Holy Spirit; for the Holy Spirit and the truth are not identical. Mr. Lard continues: "It is first assumed that man is totally, or, as Mr. Jeter has it, utterly depraved. It is then urged that this utter depravity, or rather the resistance which is met with from it in conversion, can not be overcome by any force of Divine truth, however great, and that there is, hence, a necessity for another and greater influence. But, instead of assuming this, which is the main point in their argument, let the advocates of this peculiar influence come forward and show us, either by indisputable and pertinent facts, or by passages of Holy Writ, clear and relevant, that man is thus depraved; then, and not until then, will their argument be of any force or entitled to any respect."

I have quoted enough of what Mr. Lard has here said, to give the reader the full benefit of his argument. Let me now ask, does it sustain his proposition? Does it prove that in conversion the Holy Spirit operates? Rather does it not deny that he operates? Does it not

deny that there is any necessity for his operation? Does it not contend that all the influence necessary to conversion, is *now* in the truth?

The reader can also see how the adoption and advocacy of one error, leads to the adoption and advocacy of another. The adoption of the notion that the truth itself is all the influence necessary in conversion, has led Mr. Lard and his brethren to deny the doctrine of depravity, and contend for the mere peccability of human nature.

But one thing I wish to have especially noted, namely: If we prove the doctrine of total depravity, we prove the agency of the Holy Spirit in conversion. This, I feel confident, can be done, and this I shall attempt to do at the proper time. For the present I leave the reader to ponder over what I have written.

§ 2.

Mr. Lard's second argument is:

"*That any influence more intense than that of Divine truth, and above it, such as Mr. Jeter contends for, would, of necessity, infringe the freedom of the human will, and hence, can not be admitted to be present in conversion.*"

Now, reader, is that not a strange argument to prove that in conversion the Holy Spirit *operates?* Does it not deny that any influence is present in conversion except that of Divine truth? If the Holy Spirit *operates* in conversion through the truth, then there are present in conversion both the truth and this operation of the Spirit *through* it. And is not this operation necessarily more intense than the truth itself? Must not the operation of the agent be more intense than the simple instrument through which he operates? Evidently it is Mr Lard's intention to deny that there is present in con

version any influence except that of the truth. This will appear in his amplification of his argument. But be it remembered, that in denying it he denies his own "proposition."

Mr. Lard begins his amplification by saying: "In order to be responsible, man must be left free." Again: "All we can do for him, or with him, as a moral agent, is to present the truth, proved to be such, distinctly to his mind, and then leave him free as the unfettered wind to accept it or reject it. The instant we restrain him by external force, or constrain him by internal influence, that instant he ceases to be a free man, and his act is not his own."

Reader, let me urge upon you a careful perusal of the above quotation, and then let me ask you the following question: Does not Mr. Lard here exclude the agency of the Holy Spirit? The Holy Spirit has nothing to do with the *presentation* of the truth to the mind of the sinner. This is done by the preacher. Then, if this is "all we can do" for the sinner "as a moral agent," the Holy Spirit does nothing for him. If after the presentation of the truth the sinner is to be left free as the unfettered wind, to accept it or reject it, if no influence, external or internal, is to be brought to bear upon him, then the Holy Spirit does nothing in the case.

Let us hear Mr. Lard further:

"Now, there is but one case we need consider: that of a man unwilling to receive the truth. For if a man is perfectly willing to receive the truth, it is impossible to conceive the advantage to him of an influence designed to have only the effect to make him willing. But he is, suppose, no matter from what cause, unwilling, or disinclined to receive the truth. But the Spirit interposes with an influence distinct from and above the

truth, and inclines him to do the thing which he himself is inclined not to do. Is this the act of a man acting of his own will, or is it not rather the act of a man acting against his will? Certainly, Mr. Jeter will doubtless tell us, it is the act of a man acting of his own will, for the Spirit gives the man the will. The case, then, is simply this: the man is not compelled to act against his will, but compelled to accept a will which is not his own. We shall leave the reader to decide how much this improves the case."

This paragraph of Mr. Lard's teems with error.

1. He supposes that some men are naturally willing to receive the truth, and, therefore, do not need the influences of the Holy Spirit to make them willing. No such cases exist. Two texts are sufficient to settle this question forever: "No man can come unto me, except the Father who hath sent me *draw* him."—John vi: 44. "For it is God who worketh *in you* both to *will* and to do of his good pleasure."—Phil. ii: 13.

2. He supposes that if the Spirit "inclines" the sinner to do that which he is "inclined not to do," the doing of that thing is "not of his own will, but against his own will." Now, does not Mr. Lard know that instances innumerable can be presented where persons have been "*inclined*" through the influence of *another* to do what they themselves were unwilling to do? I will instance a case or two: (Luke xi: 5–8:) "What man of you if he have a friend and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; *I can not rise and give thee.*" Now, here note; this man

had the truth plainly presented before him; but he was wholly disinclined to do it. Now, what is to be done with him? According to Mr. Lard's philosophy, we must just let him alone: for the instant we go a step further and exert any additional influence upon him, he is degraded to the level of a mere machine, he ceases to be a free man, and the act he may perform under such additional influence, will not be his own. But the man who needed the loaves cared nothing about such philosophy. He *importuned* until he affected and *changed* the *will* of the man in the bed. And he arose and gave him as many as he needed.

Another example is in Luke xviii: 2, 3. "There was in a city a judge who feared not God nor regarded man; and there was also in that city a poor widow; and she came to this judge, saying, Avenge me of my adversary." Here she presented the truth, but this judge was not inclined to do it. Now, what was she to do? Why, according to Mr. Lard's philosophy, she ought to have left him free as the unfettered wind to act as he pleased in the premises. What did she do? Why, she *importuned* until she changed the *will* of the judge, and secured his compliance. Now, in these cases, did these men act against their own will? Certainly not. Their wills were changed. They became willing, and then they acted.

3. Mr. Lard supposes, when the will of a man is thus changed, he is "compelled to accept of a will which is not his own." Now, is this true? Was not the will of the men in the above examples, which they had when they complied with the respective propositions submitted to them, as much their own as the one they had at the first? Did the importuning parties *give* a will? Then these men had *two* wills! The one they had at first, and the one the importuning parties gave them! I can

not think Mr. Lard believes his own logic. But perhaps Mr. Lard will allow one man to change the will of another, and yet leave his agency unimpaired, while he will not allow the Spirit of God to do so. I appeal to the reader. Reader, does not common sense say that if it is competent for the spirit of one man thus to change the will of another, and yet not impair his agency, it is competent for the Spirit of God to do it?

Let me quote another paragraph from Mr. Lard:

"According to this theory, which is the theory of Mr. Jeter and his brethren, conversion is in no sense—not even in part—in the power of the sinner himself, but depends absolutely on the power and will of another. Now, we request him to acquaint the world whether the sinner, so circumstanced, is responsible for not being converted until the Spirit exerts on him that peculiar influence for which he contends; whether, in a word, the sinner is responsible for being what he can not but be, a sinner? We feel pressed with the necessity of light on this subject, and trust our reasonable request will not go unheeded."

Reader, we must pay particular attention to this paragraph.

1. Mr. Lard is not a competent judge of what is the "theory" of Mr. Jeter or of his brethren. In deciding the question whether conversion is or is not in the *power* of the sinner, we must first understand clearly what conversion is; and secondly, what we mean by the word "power." Conversion is a turning from one thing to another. With respect to the sinner, it is a turning from darkness to light, and from the power of Satan unto God, (Acts xxvi: 18,) and has respect to the heart as well as the life. Now the question whether this conversion is in the *power* of the sinner, depends upon the

meaning of the word *power*. I hold (and I presume Mr. Jeter does too) that the word "power" applies to the possession of *means*. A thing is within a man's power, if he have the means of doing it. But it does not follow that because a man has the means of doing a thing, he will be sure to do it. Something more than means is necessary to the performance of a voluntary action, viz.: *the disposition to act*. And all that Mr. Jeter denies, and all that I deny is, that the sinner possesses the disposition to act—to turn—to be converted. Now, until Mr. Lard is prepared to say that disposition is involved in the word *power*, he can not charge that Mr. Jeter and his brethren teach that conversion is in no sense in the power of the creature. But I shall show presently, that disposition is not involved in the meaning of the word power.

2. We acknowledge that conversion "absolutely depends on the power and will of another"—that is, God. Ay, we believe that all things depend on his will. Will Mr. Lard contend that anything is independent of the will of God? Then, I suppose, he thinks James too strict when he complains of those who say, "To-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain," independent of the will of God! James would have them say, "*if the Lord will.*" Is Mr. Lard willing to have the sinner say, "My conversion is in my own power, and independent of the will of God?" Let him do it if he chooses, but I prefer to have him ascribe it to the grace of God.

3. Mr. Lard "requests that we acquaint the world whether the sinner so circumstanced is responsible for not being converted," etc. Now, what is the gist of Mr. Lard's request here, if it is not this—the sinner's conversion must be independent of the will of God, or he

is irresponsible for not being converted! There is not only falsehood, but infidelity in his philosophy. Must he dethrone God to make man responsible? If he is required to admit the sovereignty of God, he will deny that man is a sinner! Like the objectors in Paul's day, he asks, "Why doth he yet find fault? Who hath resisted his will?"—Rom. ix: 19. He will either deny that God has mercy on whom he will have mercy, or that man is a guilty creature.

But let me try to give him some "light on the subject." Well, Mr. Lard, I conceive that only three things are necessary to constitute obligation.

1. *Relation.* Relation is necessary to give to one of the parties the right to command and to place the other under obligation. Well, Creator and creature are correlatives. God is our Creator; we are his creatures. He has, therefore, the right to command, and we are under obligations to obey.

2. The command, or rather the thing commanded, must be right in itself. If it is intrinsically wrong, it is not binding, even though the party commanding may have the right to command. For example: A father has the right to command his son; but if he commands his son to lie or steal, his command is not binding, because the thing commanded is wrong in itself.

3. The thing commanded must not exceed the *power* of the party upon whom it is enjoined. Now, let us consider the word *power*. I define it as expressive simply of *means*. Men are able to do a thing when they have the means of doing it.

Let us consider a few commands:

1. "Forsake not the assembling of yourselves together as the manner of some is." Now, this command God has a right to give. It is right in itself; but here is a

brother who is paralyzed. He has no physical strength. Now, is he under obligation to obey this law? But suppose he has physical strength, then of course the law is binding upon him.

2. "Search the Scriptures." Now, God has a right to command this. It is right in itself. But in order to this, one must have the Scriptures. He must have the necessary amount of learning. And he must have eyesight. In other words, he must have the means of doing it. If a brother have no Bible, no learning, no eyesight, it is not his duty; but having these, it is.

3. God says, "Go preach the Gospel." This command is right in itself. But a man must have the power of speech to do it. I knew a minister who was afflicted with paralysis of the tongue. He lost the power of speech. Certainly, after this, it was not his duty to preach. Before, it was.

But now, when these three things meet, there is obligation. Now, God has the right to command the sinner to be converted. Conversion is right in itself, and the sinner has the means. Therefore, he is bound by the command. But note one thing: there is wanting in his case the disposition, the will. And so long as that is wanting, he will certainly remain unconverted. Now, the whole question turns upon this: Is obligation independent of the disposition? I say it is. Will Mr. Lard say it is not? Now, if obligation is not independent of the disposition, there is no sin. A man may see his brother have need, and shut up his bowels of compassion from him. He may say, Be ye warmed and filled, and yet not give him the things which are needful for the body, just because he is *covetous*. He has no disposition to give. He has no will to impart to him that needeth. Is it, therefore, not his duty? It is cer-

tain that so long as avarice is the law of his nature, he will violate the law of benevolence. But is he guiltless? He is, if disposition is necessary to obligation. But he is not guiltless; therefore, disposition is not necessary to obligation. Here is a man, who has married a wife, and is the father of helpless children. He is commanded to provide for those of his own house. He has a good trade, and is in good health. But he is a *sluggard*. He will not work. He is destitute of any disposition or will to labor. Can Mr. Lard say it is out of his power to work? Can he say it is not his duty? If he could make lazy men believe that, because they were unwilling to work, it was not their duty, they, I have no doubt, would thank him for the argument. But they can not believe it. Men carry about them the consciousness that an indisposition to do right is no excuse for them. Now, as indisposition to do the will of God makes the Holy Spirit necessary, and as the Holy Spirit only changes the disposition, his agency is wholly independent of the question of human responsibility. The Holy Spirit does not make it the sinner's duty to turn to God, but he makes it his disposition.

Now, Mr. Lard, I have given you light on this subject. I hope you will walk in it. Just remember that we hold to the necessity of the agency of the Holy Spirit because of the indisposition of the human heart to holiness. Remember, that we hold that the Holy Spirit changes this indisposition. And remember that all this affects not human responsibility.

I will close this section by noticing Mr. Lard's final paragraph:

"'But why,' Mr. Jeter will doubtless ask, 'leave the sinner so free, and place the Christian, by the indwelling of the Spirit within him, under an influence affect-

ing the freedom of his will?' We reply, that no such thing is done. The Christian has the will, but lacks the power; hence the Spirit *helps his infirmity*, without affecting his will. To aid the Christian to do what he is already more than willing to do, but lacks the power to do, is a very different thing from constraining the sinner to do against his will what he has the power to do. True, God works in the Christian, as we conceive, both will and deed; but then he works the will by motive—the only thing that can determine the will—and the deed by lending aid when the power is lacking."

All I have to say about this paragraph, at the present, is this:

1. No one believes in "constraining the sinner to do *against* his will what he has the power to do." The *will itself* is influenced and brought cheerfully to acquiesce in duty.

2. From Mr. Lard's representation here, Christianity inflicts a real and positive injury upon him who embraces it. While a sinner, the man has the *will* and *power* to do what God requires of him; but the moment he becomes a Christian he loses his *power!* He is instantly encompassed with infirmities which, while he was a sinner, he knew nothing about!! While he was a sinner he was independent of the Spirit of God; but now he is a poor, infirm creature, and the Holy Spirit must help him! Mr. Lard must believe that the day of miracles is not yet passed. If power is what the Holy Spirit supplies the Christian with, he must do it by working a miracle. The sick of the palsy, when commanded to take up his bed and walk, had not the power; the Holy Spirit supplied it by working a miracle. So the impotent man at the pool of Bethesda. If God has given a command to his people which they are "more

than willing to do," but which exceeds their power, and the Holy Spirit supplies the power, how does he do it? Mr. Lard must give us light on this subject.

3. Mr. Lard destroys the responsibility of the Christian. What I lack the power of doing, I am under no obligation to do. This I can prove by Mr. Lard. On the 259th page of his book, he writes thus:

"It is not what men can not do, but what they can do, and have the opportunity of doing, that God requires at their hands. *Where there is no ability, there is no responsibility.*"

Reader, do not be too severe on Mr. Lard for writing so strangely. The book before us is the first he ever wrote, and it is exceedingly difficult for a man to write against the truth, without contradicting himself.

§ 3.

Mr. Lard words his third argument thus:

"*That the Spirit does not exert on the sinner a special influence to induce him to receive the truth and obey it, when he is perfectly conscious he can and should do both without that influence.*"

Now, reader, is not that a curious argument to prove that in conversion the Holy Spirit *operates?* Can you see any relevancy in the argument? Rather, is there not a studied incongruity? Let us put the argument and the proposition together, coupled by the conjunction, therefore, and see how they look:

"The Holy Spirit *does not* exert on the sinner a *special influence* to *induce* him to receive the truth, and obey it, when he is perfectly conscious he *can* and *should* do both, *without that influence*," therefore, "the Holy Spirit *operates* in conversion through the truth only." Now, if that is not a strange therefore, I confess I know not

what is. Reader, can both the argument and the proposition be true? Can it follow that the Holy Spirit *operates* in conversion, *because* the sinner is conscious he can and should both receive the truth and obey it, without the influence of the Spirit? And if Mr. Lard really believes that in conversion the Holy Spirit does operate, how can he say, in his argument, he does not?

I need not quote Mr. Lard's amplification of this third argument. The whole of it is a premium to a vaunting, arrogant, self-sufficient spirit. God has ever been jealous of his honor. He has, therefore, said: "He who exalteth himself shall be abased."—Luke xviii: 14. And they who say: "We are rich, and increased in goods, and have need of nothing," are reminded that they "are wretched, and miserable, and poor, and blind, and naked."—Rev. iii: 17.

When the Midianites had oppressed Israel for seven years, God raised up Gideon to be their judge and deliverer. He collected together, at the well of Harod, all the fighting men of Israel, to the number of thirty and two thousand. And now note what followed: "And the Lord said unto Gideon, The people are too many for me to give the Midianites into their hands;" now mark the reason: "Lest Israel *vaunt themselves against me*, saying, *My own hand hath saved me.*" In order, therefore, to secure his own honor, the Lord reduced their number to three hundred men, and in the hands of none of these did he allow any weapon of war. They took to the battle a trumpet, a pitcher, and a lamp, and they cried: "*The sword of the Lord and of Gideon.*" Thus they were made to see that the victory came from God, and to give him the glory. Well, God claims the same honor in the conversion of a sinner. Hence the meaning of that significant question of the apostle:

"Who is Paul, or who is Apollos, but ministers by whom ye believed, even *as the Lord gave* to every man?' —1 Cor. iii: 5. But Mr. Lard wishes the sinner to feel, and to say: "My own hand hath saved me." He wants him to feel that his conversion is not at all owing to any influence of the Holy Spirit!

The heavens declare the glory of God. We see his agency in all his works, in all places of his dominion. Not a sparrow falls to the ground without his notice. Then shall we not see him in the conversion of a soul? Shall the Spirit of God move upon the face of the waters, in the original creation, and bring order out of chaos, and yet be excluded from the second creation? Shall God's chiefest work bring him the least glory? No: the first lesson taught us in the school, not of Bethany, but of Christ, is: "Without me ye can do nothing." The first emotion of the renewed heart, is, "Glory to God;" and its frankest confession is: "By the grace of God I am what I am."

Mr. Lard, anticipating an objection that may very justly be made to what he has, in this argument, said, anticipates it thus:

"But (may it not be said?) a man is as conscious of the ability to live the Christian life, as he is of the ability to believe the truth and obey it; and that hence, by the preceding argument, the gift of the Holy Spirit is not necessary to the Christian. But this is not true. Indeed, it is a curious fact, that while men never doubt their ability to believe the truth and obey it, they ever doubt their ability to live the Christian life. It is precisely in regard to this point that they do doubt their ability. Not only do they distrust themselves in regard to the Christian life, but they seem to feel half conscious that they are unequal to it; and, hence, from this very

distrust, many long decline entering upon it. We conclude, then, that instead of its being true that men are as conscious of the ability to live the Christian life, as they are to believe the truth and obey it, the very reverse is true."

1. In reply to the above, I should like to know, in the first place, whether the Christian life does not consist *in believing the truth and obeying it?* If it does not consist in this, in what does it consist? This, I am persuaded, comprehends the whole. I can not imagine that the Christian life consists in believing and obeying *something else besides the truth!*

2. I can not think of any duty enjoined upon us as Christians, more difficult than those comprehended in conversion. No truth is presented to the Christian more difficult to believe, nor any duty more difficult to perform, than those expressed by repentance and faith.

3. But Mr. Lard, I presume, confines the phrase, "believe the truth and obey it," to what Mr. Campbell says is all that is required of the sinner for admission into the kingdom of heaven, namely: "The belief of one fact, and submission to one institution expressive of it."—Christ. Rest., p. 119. If this is what he means, then, perhaps, there may be some truth in what he says. For no rational man, with the evidences before him, can withhold his assent from this one fact. Indeed, there are very few among those whom we call sinners, who do not already believe it. Disbelievers in this fact are very rare. The conviction of it is so general that when one avers his disbelief of it, he is liable to have his veracity called in question. And, of course, when men believe this fact, they are able to be immersed, unless surrounded by very peculiar circumstances. And no one, I presume, will dispute that, if to believe this fact,

and perform this act, are what Mr. Lard intends by "believing the truth and obeying it," that it is less difficult than it is to live the Christian life. Indeed, it is a matter of serious doubt (it is certain they can not) whether such a one *can* live the Christian life at all. *He has commenced wrong.* The root of the matter is not in him. A right beginning is necessary to a right ending. Let us look into what constitutes a right beginning, and then we can clearly understand this. We shall also clearly see Mr. Lard's mistake in supposing the sinner has less difficult duties to perform than the Christian, and needs not, therefore, the aids of the Holy Spirit.

The reader's attention is invited to the following passages of Holy Writ:

Luke xiv: 25–33: "And there went great multitudes after him; and he turned and said unto them, If any man come to me, and hate not his father, and his mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. So, likewise, whosoever he be of you, that forsaketh not all that he hath, can not be my disciple."

Now, here you see, a little more is required of the sinner, than a simple belief of one fact, and the performance of one act. Here something is required, that is not so easily done as Mr. Lard might imagine. *A state of mind and affection* is here required, that is as

difficult of attainment as anything belonging to the Christian life. And he who can attain this without the aid of the Holy Spirit, will not be likely to need his aid in the performance of any subsequent duty. A *love* for the Savior, superior to that born to any earthly relation or object, and even life itself, is required. Without this, we are told, that discipleship is impossible. To begin without this, is to begin wrong, and certain failure will be the result. Can the sinner attain to the possession and the exercise of this love for the Savior, without the Holy Spirit, Mr. Lard? Or would you insist on less rigid terms? Then, of course, you would insist, that one *can be* the Savior's disciple, without forsaking all that he hath, himself to the contrary notwithstanding!

The sentiment of the passage above quoted, is presented in a variety of ways, in the New Testament. In Luke xii: 31, the Savior says: "But *rather* seek ye the kingdom of God, and all these things shall be added unto you." This "but rather" signifies, in preference to. Seek the kingdom of God in preference to what ye shall eat, or what ye shall drink. In other words, seek it *with the whole heart.*

A great lesson is taught us in the case of the young ruler, Luke xviii: 18–22; Matt. xix: 16–21; and Mark x: 17–21. This young man had strong desires to obtain eternal life. He came running and kneeling to Jesus. And some people might think he had made some progress as a believer. He called Jesus "Good Master." And his outward deportment was amiable. He had committed no gross immorality. But alas! he loved the world. His heart was left behind with his wealth. And Jesus would not have him without his heart. "One thing thou lackest," said Jesus. Now, suppose this young man had gotten into the Church

while lacking this one thing, would he have been in a condition to live the Christian life? Many persons, I fear, get into the Church lacking this one thing. Indeed, all get into the Campbellite Church, lacking it, if they have no more at the time of getting in, than the belief that Jesus the Nazarene is the Messiah, and immersion.

It is worthy of remark, that this young ruler felt willing to do a great deal to obtain eternal life. He was willing to keep all the commandments repeated by the Savior. Indeed, he had kept them from his youth up. He was both willing and able to do all this. But when his *idol* was struck at—when he was required to sell all he had, and distribute the proceeds to the poor, his will failed him. He could not brook the idea of giving up all for Christ and eternal life. And, right here, the will of every sinner fails. What do you say, Mr. Lard? Now, suppose that this young man had possessed such strong affection for Jesus Christ, as would have caused him to give up all for him, would he have found any subsequent duty too difficult for him? No, sir. Nothing is more difficult to attain, than this state of affection for the Savior. And yet every converted person has attained to it. Every friend of God will sacrifice his Isaac at his command.

What the Savior required of this young man, was not peculiar. It was required of the apostles, and they said: "We have *left all* and followed thee." The same thing is required now. He who obeys the Gospel, exercises *supreme* love to the Savior. The kingdom of heaven is still like the hidden treasure, or the pearl of great price. To possess it, we must *sell all we have*, and *buy it.*—Matt. xiii: 44.

It is clear from all the foregoing, that the chief stress

is laid by the Savior, on a *right state of the heart* toward him and his kingdom. And now, unless Mr. Lard is prepared to assert that the sinner naturally has this, he can not pretend, for a moment, that the sinner is both willing and able to receive and obey the truth without the influence of the Holy Spirit, and that it is less difficult to receive and obey the truth, than it is to live the life of the Christian. But for Mr. Lard to assert this, is for him to ignore human depravity, to justify the sinner in his natural state of mind toward God, and to contradict the whole tenor of the word of God.

Now, reader, can you believe that Mr. Lard believes in the influence of the Holy Spirit in conversion at all? I do not believe that he does. He may iterate and reiterate it in his proposition, but his argument will forever deny it. He admits the operation of the Spirit in the case of the Christian; but what he admits in the case of the Christian, he *denies* in the case of the sinner. And, reader, does not Mr. Lard place the Christian in a worse condition than the sinner? The sinner, according to him, must have, can have nothing done for him, but to have the truth presented to his mind, with its proper evidence, and then he must be left free as the unfettered wind. No influence, internal or external, must be exerted in his case. But now the poor Christian has the truth presented to him, and he is more than willing to receive it and obey it; but, alas! he has no power! If this be so, one would think it would have been better for him to remain a sinner! I had rather be where I am willing, able, free, lacking nothing, than to be where, however willing I am, I have no power!

No: common sense as well as the Bible, tells every man who will think, that it is more difficult, humanly

speaking, to *become* a Christian, than to *continue to be* a Christian. And as the Christian is still infirm, and therefore needs the aids of the Holy Spirit, much more must the sinner need them, when his whole head is sick, and his whole heart faint: when from the sole of the foot even unto the head, there is no soundness in him, but wounds and bruises, and putrefying sores, which have not been closed, nor bound up, nor mollified with ointment.

§ 4.

Mr. Lard states his fourth argument thus:

"*That the Savior and his apostles always addressed their audiences as if their conversion depended alone on the truth they heard, which is inconsistent with the hypothesis that it depended on the truth and something else.*"

I must be allowed to ask the reader again if that is not a strange argument to prove that in conversion the Holy Spirit "*operates?*" Let us couple the "argument" and the "proposition" by "therefore," and see how they tally.

"The Savior and his apostles always addressed their audiences as if their conversion *depended alone on the truth they heard*, which is inconsistent with the hypothesis that it depended on the truth and something else." Therefore, in "conversion the Holy Spirit operates through the truth only." Now can it follow that the Holy Spirit operates through the truth in conversion because conversion depends alone on the truth? If conversion depends alone on truth it can not at the same time depend on the operation of the Spirit through the truth. Conversion can not depend *alone* on the instrument, and yet at the same time depend on the agent.

Mr. Lard, therefore, justly admits that as conversion

depends on the truth alone, it can not "depend on the truth and something else." That is, it can not depend on the truth and the Holy Spirit: for the Holy Spirit is "something else." Hence his argument is antagonistic to his proposition. If Mr. Lard's argument is true, instead of proving his proposition that in conversion the Spirit operates, it proves the reverse! There seems to be a designed incongruity between the argument and the proposition. We must give up the proposition or reject the argument. We can not give up the proposition. We would simply clip off the word "only" with which it terminates. We cheerfully reject the argument, not only because it is contrary to the proposition, but because it is *contrary to fact.*

Mr. Lard says: "The Savior and the apostles always addressed their audiences as if their conversion depended alone on the truth they heard." Now is this true? I say it is not. Now for the proof.

In Matt. xiii: 1–8, we have the parable of the sower. This parable was spoken by the Savior to the "multitude." His disciples asked him, "Why speakest thou to them in parables?" He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Now, Mr. Lard, did Jesus here address the multitudes "as if their conversion depended on the truth alone?" Then what does he mean by the word given? Now the multitudes had the truth as well as the disciples, but the multitudes did not understand it as well as the disciples. Now why did they not? Let Mr. Lard answer this question consistently with his argument, if he can.

Besides, the Savior shows here, that none receive the word, as it ought to be received, except such as receive it in a good and honest heart. (Luke viii: 15.) Will

Mr. Lard tell from whence such a heart comes? Does it belong naturally to man? It does not. Does the mere presentation of the truth produce such a heart? No; the truth falls on the heart as the seed falls on the ground. But it can prepare the heart for its reception no more than the seed can prepare the ground for its reception. Hence the preparation of the heart in man is from—what? from whom? From the truth alone? Nay, verily, from the Lord. (Prov. xvi: 1.)

Again, John vi: 26–65, we have a discourse delivered by our Savior to the multitude who sought him, because they ate of the loaves and fishes, and were filled. In this discourse, instead of addressing them as if their conversion depended on the truth alone, the Savior said: "But I say unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me." Again: "No man can come to me except the Father, who hath sent me, draw him." And, again: "Therefore said I unto you, that no man can come unto me except it were given him of my Father." Now all these expressions show that the Savior regarded the conversion of the sinner as depending not on the truth alone, but also something else. And that something else he indicated by the terms "draw" and "given." These terms I shall not now undertake to explain.

As the addresses of the Savior, so the addresses of the apostles show that they did not regard the conversion of sinners as depending on the truth alone. I will now cite but one passage in proof of this remark. 2 Cor. iv: 3–7: "But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves,

but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Here was the apostle's hope of success. He looked upon himself as a mere "earthen vessel," in which God had placed the treasure of the word of reconciliation, and that this had been done to show that the "excellency of the power" of that word, as seen in the conversion of sinners, was of God. So in another place the apostle says: "Our sufficiency is of God."

These evidences are sufficient to show the fallacy of Mr. Lard's argument. The addresses of the Savior and the apostles are of such a character as to show that the truth is God's appointed means or instrument of conversion, but not such as to show that it alone, by itself, converts.

I wish to notice some of Mr. Lard's remarks under his fourth reason. He says:

"Now the case admits of but two solutions. Either the conversion of their audiences depended alone on the truth which they heard, or the truth was inadequate to effect it. If we accept the former of these solutions the preaching of the Savior and the apostles is easily accounted for. * * * But if we accept the latter of these solutions, certainly the preaching of the Savior and the apostles, if not what they preached, becomes a riddle of no ordinary intricacy. They knew that the truth was inadequate to effect conversion, if such is the case, and yet they preached it."

If my limits would allow, I would like to transcribe

the whole of what Mr. Lard has here said: but the above must suffice.

Mr. Lard here very plainly shows that he does not believe in the agency of the Holy Spirit in conversion. He believes in the agency of the truth, and the truth alone. The truth with him is the only power, the only influence in conversion. Let him deny the agency of the Spirit in conversion, and he can see a "fitness and propriety in all the Savior and the apostles did." But compel him to believe that their preaching owed its efficiency and success to the influence of the Holy Spirit upon the sinner's heart, and instantly their preaching "becomes" to him "a riddle of no ordinary intricacy!" Now, I can not see that there is less fitness and propriety in their preaching, if the agency of the Holy Spirit is admitted, than there would be if it is denied. Does it follow that because an instrumentality can not, by itself, succeed, there is no fitness or propriety in it? If so, then what fitness or propriety in the priests blowing the ram's horns around the walls of Jericho?

Mr. Lard's argument presents the matter in this light: We must either dishonor the Holy Spirit, or we must dishonor Christ and his apostles. If we contend that conversion depends on the truth alone, we honor Christ and his apostles by showing a fitness and propriety in their preaching; but, at the same time, we dishonor the Holy Spirit by denying his agency in this his greatest work! But, on the other hand, if we are jealous of the Spirit's honor, and contend that he prepares the heart for the reception of truth, and thus causes it to germinate and produce fruit, why, forsooth, we dishonor Christ and his apostles!! At once their preaching loses its "naturalness," and becomes an "intricate riddle!!"

Let me try this reasoning on a few facts. Mark ii: 11: "I say unto thee, Arise and take up thy bed, and go thy way into thine house." Here the Savior addressed a palsied man: one physically unable to obey his command. He *spake* when he knew that mere words could avail him nothing: where, therefore, a Divine efficiency was necessary. Now shall I say that either the cure of this man depended on the truth he heard, or the truth was inadequate to effect it? And then add, "If we accept the former of these solutions, the words of the Savior are easily accounted for? We then have reason not simply in what he said, but also for his saying it. But if we accept the latter of these solutions, then certainly the Savior's speaking, if not what he spoke, becomes a riddle of no ordinary intricacy? Were I to say this, would you not understand me as intending to ascribe the cure of this man to the words alone, to the exclusion of the Divine efficiency which attended them? Or as charging the Savior with folly for using words where mere words would be of no avail?

Take another example. John v: 8: "Rise, take up thy bed and walk." These words were spoken to an impotent man. Were there a fitness and propriety in them? Did the Savior believe that the cure of this man depended on the words he uttered? Did he pronounce an intricate riddle?

Take one more example. Luke iv: 35, 36: "And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this: for with authority and power he commandeth the unclean spirits, and they come out." Now, Mr. Lard, were there fitness and propriety here?

Look at all the examples. His word cured the palsy; his word gave strength to the impotent man; his word cast out devils. And so his word converts. But none of these things was done by his word *alone*. The agency of the Holy Spirit was present.

When the Jews said: "This fellow doth not cast out devils but by Beelzebub, the prince of the devils," the Savior let them know he did it by the Spirit of God, and that their charge was blasphemy against the Holy Ghost. But Mr. Lard, though he does not say the Savior converts men by Beelzebub, denies that he does it by the Spirit of God! Is he not liable to a similar charge?

But it may be objected that the examples I have brought forward are not parallel to that of the sinner. I answer if they are not parallel, they are analogous. In the cases I have presented a physical impediment had to be overcome, except that of casting out devils. In the case of the sinner a moral impediment has to be overcome. A fixed indisposition of heart is as effectual a preventive to voluntary action as is a physical inability. He who is unable can not act. He who is unwilling will not act. And just as the Holy Spirit wrought in the paralytic and impotent man strength to do the command of the Savior, so he works in the human heart the will to do his good pleasure. (Phil. ii: 13.)

But it would seem from what Mr. Lard has said not only that the preaching of the Savior and his apostles, if the influence of the Holy Spirit is necessary to conversion, is an intricate riddle, but also that his conduct can not be vindicated. "They knew that the truth was inadequate to effect conversion, and yet they preached the truth. * * * They knew that their audiences could not receive the truth; and yet they denounced

condemnation against them for rejecting it." This, Mr. Lard thinks, is awfully absurd. But, be it remembered, that here Mr. Lard misrepresents our views. 1. He seems to charge us with holding that there is an inadequacy in the truth itself to convert, which inadequacy must be remedied by the Holy Spirit. We hold no such thing. If the "wayside," or "thorny ground," or "stony places," does not produce fruit, the cause is not in the seed that falls upon it. The cause is in the ground. 2. He seems also to suppose that we regard the sinner as laboring under some physical or mental inability to obey the truth. We entertain no such views. The barrier which the sinner presents to the truth, and which must be overcome by the Spirit, is that of aversion to the truth itself. Hence it can not by any means be pleaded as an excuse for the sinner.

Mr. Lard's objection here is as much against God as against us. In Ezek. iii: 4–7, we read: "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak my words unto them. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel; not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted."

Now, here, you see, God sent Ezekiel to the house of Israel to preach to them, notwithstanding he knew they would not hearken. Their impudence and hard-heartedness presented an effectual barrier to the truth. Now, how could God consistently do this? How could he send Ezekiel when he knew the house of Israel would not hear

him? Answer these questions and you answer Mr. Lard. Whether Mr. Lard understands it or not, it is true on the one hand that no man can come unto Jesus except the Father draw him, while it is true on the other hand that the sinner is to blame for not coming. The dividing line of this question gives God all the glory for man's salvation, while at the same time it acquits him of all blame for man's damnation. He who is saved must thank his God, he who is lost must blame himself.

Mr. Lard winds up his fourth argument thus: "Let any one who is not blinded by a false system of religion attentively study the speeches of the Savior and the apostles, and nothing will strike him more clearly than this,—*that they delivered their speeches precisely as other men do, assuming the ability of their audiences to understand and receive what they said, without anything more than simply saying it,* and leaving them to abide the consequences of rejecting it. This is the view that chiefly strikes that elemental common sense with which all are endowed; and it is not until that common sense has been completely stultified by some pernicious theory of religion, that men abandon this view, and blindly adopt one which neither sense nor Revelation sanctions."

I will reply to the above and close this number.

1. It is a strange paragraph to be written by a man who pretends to believe that the Holy Spirit operates in conversion. Look at the emphasized sentence and then decide. Does the man who wrote that sentence believe in the influence or "operation" of the Holy Spirit in conversion?

2. May we not assume the *ability* of an audience to understand and receive what we say, without assuming their disposition to do it? Why is Mr. Lard always

confounding *ability* and *disposition?* In John ix: 43, Jesus asks the Jews the question, "Why do ye not understand my speech?" and he answers: "Even because ye can not hear my word." Now what was the matter with these Jews, Mr. Lard? Did the Savior here assume their ability to understand and receive what he said, without anything more than simply saying it? Then why does he say they *did not* understand because they *could not* hear? You know the Savior expresses a moral indisposition.

3. This last paragraph of Mr. Lard's, when stripped of its drapery, amounts to this: He who maintains that a sinner is not converted by the truth alone, but by the operation of the Holy Spirit through the truth, is "blinded by a false system of religion." Then he who maintains Mr. Lard's proposition, is blinded by a false system of religion: for it asserts that in conversion the Holy Spirit *operates* through the truth. If in conversion the Holy Spirit operates through the truth, conversion is not to be ascribed to the truth alone, but also to the operation of the Spirit through it.

4. If no man abandons the view that men have the "ability [disposition] to understand and receive" the truth "without anything more than simply saying it," until his "common sense has been completely stultified by some pernicious theory of religion," I would like to know how that "some pernicious theory of religion" came into being. Who originated it? If no man abandons Mr. Lard's rational view of this subject until his common sense has been "*stultified by* some pernicious theory of religion," who started the pernicious theory? If Mr. Lard's argument is true, I can not see how any pernicious theory could come into being. If no man can abandon Mr. Lard's view until his common sense

is stultified by some pernicious theory of religion, I can not see how any pernicious theory of religion could originate; for he who originated the pernicious theory of religion, must have abandoned Mr. Lard's view in the first place; but that he could not do until his common sense was stultified. But how could it be stultified when there was no pernicious theory of religion to stultify it? I tell you, Mr. Lard has given us here a "riddle of no ordinary intricacy," and it will take the wife of more than one Samson to explain it.

§ 5.

Mr. Lard's fifth argument is stated thus:

"*In no land or age has there ever yet occurred a single case of conversion without the truth: a fact which proves that conversion is effected only through the truth.*"

In examining this argument, I deem it necessary only to notice the force of "a fact which proves that conversion is effected *only through the truth.*" The force of this sentence, in the estimation of Mr. Lard, is, to exclude the Holy Spirit as the agent in conversion. The following paragraph shows this: "The light of the solar system would seem to depend not more absolutely on the presence of the sun, than does conversion on the presence of the truth. This fact is of itself enough to settle forever the truth of our position. Indeed, we should find it difficult to establish the connection between cause and effect, *if conversion is not here shown to depend on the truth alone.*"

Now, I do ask the reader, with all the earnestness it is possible for a lover of the truth to feel, if Mr. Lard does not here exclude the Holy Spirit from the work of conversion? I know that this is a charge to which many Campbellites plead not guilty, and which the world are

slow to believe. And it is a charge that nothing but the force of evidence and a sense of duty could induce me to make.

That Mr. Lard's fifth argument does so teach, I will show by re-writing it, and substituting the word "Spirit" for the word "truth," wherever the latter word occurs:

"In no land or age has there ever yet occurred a single case of conversion without the *Holy Spirit;* a fact that proves that conversion is effected only through the *Holy Spirit.*"

"The light of the solar system would seem to depend not more absolutely on the presence of the sun, than does conversion on the presence of the *Holy Spirit.* This fact is of itself enough to settle forever the truth of our position. Indeed, we should find it difficult to establish the connection between cause and effect, if conversion is not here shown to depend on the *Holy Spirit alone.*"

Now, were I to write as above, would not Mr. Lard and every Campbellite in the land, charge me with excluding the "truth" from conversion? Would they not interpret the phrase, "Spirit alone," as necessarily excluding the truth? Then must I not interpret the phrase, "truth alone," as necessarily excluding the Spirit? I charge that this fifth argument of Mr. Lard's does exclude the Spirit from the work of conversion, and that, hence, it, like all its predecessors, is antagonistic to his "proposition."

§ 6.

His sixth argument is stated thus:

"*That the Apostle James ascribes conversion to the truth, and to that alone, which forbids the belief that it is effected by the truth and something more.*"

Mr. Lard adds: "The passage on which we base this argument is the following: 'Of his own (the Father's)

will begat he us with the word of truth.'"—James i: 18.

Mr. Lard makes some remarks here with which I agree most cordially, namely: 1. The term rendered here "begat," is synonymous with the term, rendered elsewhere, "born." 2. That what this passage ascribes to God, was, in reality, effected by the Spirit: for I have already shown that the Spirit is God.

But now let me ask how it is possible for this declaration of the Apostle James to be made to support Mr. Lard's argument, which he professedly builds upon it? Does James here ascribe conversion to the *truth alone?* Reader, you know he does not. He ascribes it to God, and mentions the truth simply as the instrument of effecting it.

This Mr. Lard seems also to understand, for he says, "The passage contains the answer to two questions: 1. Are we begotten by the Father? 2. And if so, by what means? To the first question the passage replies, we are begotten by the Father. To the second it replies, we are begotten by the truth." Then Mr. Lard ought to understand that the "passage" does not support his argument. It does not "ascribe conversion to the truth *alone*," as the argument asserts.

Mr. Lard further adds: "Here, then, in the present passage, the truth of our proposition is asserted, actually and unequivocally asserted, in language as clear, strong, and pointed as human ingenuity can invent, or human speech supply." Yes, Mr. Lard, the truth of your "proposition" is asserted with the exception of the word "only," with which it terminates. Your "proposition" asserts, that in conversion the Spirit *operates:* the passage asserts that he "*begets.*" But he can not beget without operating; therefore, the passage and your prop-

osition agree. But remember, that your proposition is one thing, and your argument quite another. The passage smiles upon your proposition, but it scowls at your argument.

Mr. Lard continues: "If its truth is not asserted—if, in other words, it is not asserted that conversion is not effected by the truth—what form of speech, we ask, could assert it? The reply is, None." Now, why did not Mr. Lard say, "If, in other words, it is not asserted that conversion is effected *by God with the truth?*" Was it because he wished to keep God out of view in this his final remark, and thus divert the reader's attention from the *agent* to the *instrument*, that it might fill the entire field of his vision, and thus establish, not Mr. Lard's proposition, but his peculiar doctrine, that the truth *alone* produces conversion?

In what follows, Mr. Lard draws a contrast between what he supposes Mr. Jeter would say, and what "Mr. Campbell and his brethren maintain," on this subject. In this effort Mr. Lard shows, evidently, that he does not understand us. But it is to be presumed that he understands Mr. Campbell and himself. I will quote *in extenso*, that the reader may have the full benefit of all he says:

"But Mr. Jeter will doubtless say, 'I admit that the Spirit *ordinarily* effects conversion through the truth, but maintain that in doing so, it exerts through the truth a peculiar vital influence not inherent in it—that a *virtue* which is no part of the truth, goes out of the Spirit through the truth into the soul, converting it.' In other words, he will doubtless maintain, that as a spark of electricity discharged from a point passes through the atmosphere into an attracting object, so an essential, quickening influence being discharged from

the Spirit passes through the truth into the soul, converting it."

I, of course, will not undertake to answer for Mr. Jeter, but I have no idea that he would say any such thing as the above. I never heard of any one who supposed that the truth was between the Spirit and the sinner, as the atmosphere is between a point from whence a spark of electricity is discharged and an attracting object! This would represent us as maintaining that the Holy Spirit, or rather an influence discharged from the Holy Spirit, passes through the truth on its way to the soul, for the purpose of converting it; but that it is not the truth, but this influence by which the Spirit converts: just as it is not the atmosphere, but the spark, by which the electric fluid splits the oak. *We maintain no such thing.* We maintain that the truth is that *by which* the Spirit converts. Just as the sword is that by which the soldier kills his enemy. I hope Mr. Lard will hereafter understand us.

Mr. Lard, after thus misrepresenting our views, (unintentionally, of course,) asks, "But where, we ask, in the first place, is the evidence that this is true? soberly, we ask, where?" I ask where is the evidence we ever maintained such views? soberly, I ask, where? They are not found in Jeter's Review of Campbellism. Mr. Lard adds: "This is precisely the point at which the difference between him and us begins to show itself." I would rather say—this is precisely the point at which Mr. Lard has greatly misrepresented us.

But now Mr. Lard gives what "Mr. Campbell and his brethren maintain." Let us be all attention: for that is what we have been anxious to know. He says, "We maintain that the truth, as such—that is, in the truth as divine, as of the Spirit—resides the power by which

in all cases the Spirit effects conversion: a power which, as we conceive, can not be intensified and the human will left free, and which, for that reason, is all the influence that can be admitted to be present in conversion. We go further, and maintain that it is as much *the law* of conversion that it shall be effected by the truth, as it is of reproduction that an oak shall spring from an acorn and not from a miracle; and, further, that we are no more at liberty to suppose the Spirit absent from the work of conversion, from the fact that it is the law of conversion that it shall result from the truth and not from something else, than we are to suppose the Creator absent from the work of reproduction, that an oak shall spring from an acorn and not from a miracle."

Now, do we understand Mr. Lard? If we understand him, his meaning is this: There is that in the acorn which produces the oak; so there is that in the truth which produces conversion. And the Spirit now converts the sinner with the truth as God produces the oak with the acorn. Then, of course, Mr. Lard considers the human heart as susceptible of acting upon the truth to cause it to germinate, as the soil is to act upon the acorn. Let me run out the analogy a little further, and I would have no serious objection to it. Say, just as the acorn is used to produce the oak, so is the truth used to convert the sinner. But, as the acorn can not germinate unless it fall into *good ground*, and is watered by the rains of heaven and warmed by the genial rays of the sun, so the truth must be "received into *a good and honest heart*," and watered and warmed by the influences of the Spirit, to produce a "new creature in Christ Jesus." What do you say, Mr. Lard? Will you take the human heart just as it is, and say it is good enough? If not, your analogy is imperfect. But if you

do, you overlook human depravity. And if you do, no wonder you deny the agency of the Spirit.

But there is one point in this specification of "Mr. Campbell and his brethren's views," which claims special attention. It is this: "In the truth *resides* the power by which the Spirit effects conversion: a power which can not be *intensified* and the human will be left free, and which for that reason, is *all the influence* that can be permitted to be present in conversion. Then, of course, *all* the influence that is present in conversion is *now residing* in the truth. Then, of course, the efficiency of the truth is now in it, and would be there, if there was now no Holy Spirit! Just as the explosive power of gunpowder would remain in it, if the inventor or maker were dead. Yea, more; it is now beyond the power of the Holy Spirit to add an iota to the power and efficiency of his own truth without infringing upon the freedom of the human will! Then, of course, we henceforth expect nothing from the Holy Spirit. He has done all he can do. It is superfluous to invoke his aid. He has given his word to his ministers. Now let them publish it, and let him retire from the field! Mr. Campbell, Mr. Lard, *etat major*, will deliver their speeches, assuming the ability of their audiences to understand and receive what they say without anything more than simply saying it, and say to the Holy Spirit, "Hands off! You must not interfere, or you will destroy the free agency of these sinners!!!"

I must remind the reader that, notwithstanding Mr. Lard argues as here seen, his professed object is to prove that in conversion the Holy Spirit *operates!*

§ 7.

Mr. Lard states his seventh argument thus:

"*The Apostle Peter ascribes conversion, or being born again, to the truth and to that alone, as the means by which it had been effected, and that, therefore, we are not at liberty to ascribe it, even in part, to another and unknown cause.*"

Now, reader, is not that a singular argument to prove that in conversion the Holy Spirit *operates?* If by Peter conversion is ascribed to the truth *alone*, and if, therefore, we are not at liberty to ascribe it even in part to another cause, how can we ascribe it to the Holy Spirit? We can not ascribe conversion to the truth alone and at the same time ascribe it, even in part, to the Holy Spirit. We may ascribe conversion to the truth and the Holy Spirit both, but if we do, we must leave out the word "alone." We must predicate the word "alone" of neither.

But let us follow Mr. Lard through the amplification of this argument also. The words of the apostle to which Mr. Lard alludes, are: "Being born again, not of corruptible seed, but of incorruptible, by the word of God."—1 Peter i: 23. Now do these words of Peter justify us in ascribing conversion to the truth *alone?* Do they require us to exclude the Holy Spirit? How came Mr. Lard to overlook the preceding verse? "Seeing ye have purified your souls in obeying the truth *through the Spirit,*" etc. Does not conversion include "obeying the truth?" Then that much of it, at least, is, according to Peter, through the Spirit. And though he adds, "being born again, * * * by the word of God," he does not say, "by the word of God *alone.*"

Mr. Lard is the most singular writer I ever read after

He writes first one way, and then another. He blows hot and cold alternately, as it suits him. Now he is maintaining his proposition, and anon he is undermining it! Here follows a good orthodox specimen:

"The term, as employed in the present passage, expresses precisely what is meant by the expression, 'born of the Spirit;' and the effect which it denotes is to be ascribed to the Spirit as the author of it. Consequently we have now to determine, not what effect was produced, but by what power it was produced; not what agent was employed, but with what instrument it (he) wrought. In a word, the effect is known, and we have now to seek the instrumental cause from which it resulted."

I rejoice to ascribe conversion to the Spirit as its author, and I acknowledge the truth to be the instrumental cause from which it results. Now, is it not a pity we can not let the matter rest here? We have ascertained that conversion is ascribed to the Holy Spirit as the agent, and to the truth as the instrument, and with this I am content. But I must give the reader what follows, though it spoils all the above:

"We have an effect, A; which is supposed to result from two causes, B and C. We first try to produce the effect with B, and fail: we then try C, and fail. In this case the effect is held to be a joint result from both B and C. Or, we try to produce the effect with B, and fail: we then try C, and succeed. In this case the effect is held to result from C alone, and B is excluded."

Well, what now, Mr. Lard? Will you say A is conversion effected by B and C? That B is the agent, and C is the instrument? Or will you say it is effected by C alone, and thus exclude B? If you do, you will stultify all you have said above. But go on, we will hear your application:

"Mr. Jeter maintains that this effect resulted from two causes." Well, did you not just now maintain the same thing? Did we not understand you just now as saying, that this effect "is to be ascribed to the Spirit as its author," and to the word of God as the "instrumental cause?" And now do you intend to take it back? You say:

"Mr. Jeter says the effect results from the truth and an influence distinct from and above the truth." But you "deny that the latter cause had any hand in producing the effect." Then why do you talk about believing in the agency of the Holy Spirit? You say: "Let now the difference between us be decided by Divine authority." Well, that is just what we intend to do. "How, then, was the effect produced?" Say yourself. "The Bible answers, By the word of God." Yes; but does the Bible say by the word of God *alone? It does not.* How then can you say that the effect resulted from the first cause alone? And if it did, how can you say your "position is true?" Your position! What is your position? That the truth alone converts, as here affirmed? No: it is that in conversion the Holy Spirit *operates* through the truth—not that the truth *alone* operates.

After ascribing conversion to the truth alone, I am not surprised that Mr. Lard should try to deter us from charging upon him the "word alone system." He says:

"We are not ignorant, however, of the impotent clamor which Mr. Jeter and a few bigots will raise against these conclusions. This, they will cry in the ears of the multitude deep-mired in the 'ditch,' is the 'word alone system.' Many a gracious compliment will be lavished upon the sectarian divinity, Orthodoxy; and her smiles will be deemed more than a compensa-

tion for all failures to defend her cause. But we beg to tell these gentlemen, that this is not the 'word alone system.' The 'word alone system' conceives the Spirit to be ever absent from the work of conversion; this system conceives it to be ever present: the 'word alone system' conceives the truth to be as destitute of vital force as the words of an absolete almanac; this system conceives the truth, since of the Spirit, to teem with an intense quickening power, but ever resident in the truth as Divine: the 'word alone system' is false; this system is true."

I have made this long quotation from Mr. Lard, that he may not complain of being garbled. I can not, however, regard Mr. Lard as successful either in describing the 'word alone system,' or freeing himself from the charge of maintaining it.

1. He says: "The 'word alone system' conceives the Spirit to be ever absent from the work of conversion; this system conceives it to be ever present." Well, what of that? If you do have him ever present, you won't let him do anything. You tell him to his face, he can not increase the efficiency of his own truth without infringing on the freedom of the human will!

2. You say the "word alone system" "conceives the truth to be as destitute of vital force as the words of an obsolete almanac." This can not be. It is impossible for any man, it seems to me, to believe the word alone can convert, and yet at the same time believe it to be so destitute of vital force. This would be to affirm its efficiency and deny it at the same time. No, sir; the "word alone system" is that system that denies any other power but that of the truth to be present in conversion. And that is what your system denies. Though you talk about an "intense quickening power," you

predicate it of the truth alone; you say it "is ever resident in the truth." And now the truth, with you, does its quickening, converting work, independently of the Holy Spirit. This, sir, is the "word alone system."

§ 8.

Mr. Lard states his eighth argument thus:

"*Belief in Christ, and being born of God, are identical; and that, since belief in Christ depends on the truth alone, therefore, being born of God, or conversion, depends on the truth alone.*"

Here I must be allowed to ask again, is not that a strange argument to prove that in conversion the Spirit *operates?* If conversion depends on the truth *alone,* I again say, it can not, at the same time, depend on the Holy Spirit.

The text on which he bases this argument, is the following: "Whoever believeth that Jesus is the Christ, is born of God."—1 John v: 1. How does Mr. Lard make this text support his argument? Well, in this way. He says: "From this passage it is most clear, either, that to believe that Jesus is the Christ, and to be born of God, are identical, or, that they are so inseparably connected, that we can not produce the former, without, at the same time, and by the same means, producing the latter. * * * Whatever influences, then, will produce belief in Christ, will also produce the effect—if belief itself is not that effect—denoted by the expression 'born of God.' But the meaning of this expression is the acceptation in which we are now taking the term 'conversion.' With the view, therefore, of ascertaining on what immediate cause conversion depends, we shall now proceed to ascertain on what immediate cause belief or faith depends."

Mr. Lard then goes on to state the cause on which faith depends thus:

"The passage we first adduce, is the following, from the parable of the Sower: 'Now the parable is this: the seed is the word of God. Those by the wayside are they that hear: then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.'"

Here, Mr. Lard thinks, is proof that faith depends on the word of God. He thinks that Satan, wishing to prevent the faith and salvation of the wayside hearers, would, of course, catch away the cause on which they depend. But does Mr. Lard believe that the wayside men would have believed and been saved but for Satan? How came the word to lie exposed? The *ground* was faulty. *The heart of these men was not right.* Mr. Lard quotes from Luke viii: 12. Why did he not collate Matt. xiii: 19? "When any one heareth the word of the kingdom, and *understandeth* it not, then cometh the wicked one," etc. Will Mr. Lard contend that the word will produce faith in any one who does *not* understand it? Something more than the bare word is necessary to faith.

Now, I wish the reader to bear in mind that I do not deny that faith and salvation depend on the word of God. All I deny is, that they depend on the word of God *alone*—the word of God *by itself. They depend on the word of God only as the means employed by the Holy Spirit to produce them.*

But the reader may ask, is this not what Mr. Lard means? I will let him speak for himself: "But we are not quite done with the wayside men. Mr. Jeter says, The influence for which he contends, is exerted 'ordinarily' through the truth. Is it now exerted on the

wayside men, or is it not? Of course, it must be one or the other. Suppose, then, it is exerted. Still, the truth is taken away; but when the truth is taken away, what becomes of the influence? Does it remain? If so, where is the advantage of it? for the men are still infidels. But suppose it is not exerted. Still, there remains in the word a power *fully adequate to produce belief without it;* hence it is not necessary." Here you have it. Of course Mr. Lard believes that the word would have produced faith in the wayside men *independent* of any influence from the Holy Spirit, had it not been for the devil! Yet, the Savior says emphatically, they did not understand the word!

Mr. Lard next quotes, as a proof text, Rom. x: 17: "So, then, faith cometh by hearing, and hearing by the word of God." Mr. Lard thinks that from this passage: "Since it asserts strictly that faith comes by hearing the truth, the implication is, that it comes in no other way." "For the instant," says he, "we show that faith results from the truth, and some other cause, say 'an influence distinct from and above the truth,' that instant we cast a doubt over the passage." Do we, indeed? Of course, then, we must exclude the Holy Spirit: for he is a "cause distinct from and above the truth!" And yet, Mr. Lard is arguing to prove that he *operates!*

Let us hear Mr. Lard a little further: "'But, I grant,' Mr. Jeter will say, 'that faith comes by hearing the word of God, but maintain that the Spirit must aid the sinner to hear—that is, to understand and receive the truth.' But of the truth of this there is no evidence It is a mere creation of the human fancy, countenanced neither by reason nor the Bible. It grew out of that inveterate depravity insisted on by Mr. Jeter, and which

is itself a dream. Hence, the dream became parent to the fancy, which is the true account of both."

Hear that, reader? The doctrine, then, that the Holy Spirit produces faith through or by means of the word is a fancy, is it? A dream, is it? And yet, Mr. Lard's position is, that the Spirit *operates!* But what is Mr. Lard's conclusion? Hear it: "We conclude, then, that belief in Christ, and being born of God, are identical; and since belief in Christ is shown by the preceding premises to depend on the truth alone, that the truth alone is that on which depends being born of God, or conversion."

Now, reader, how does this conclusion harmonize with Mr. Lard's position: "In conversion the Holy Spirit *operates* through the truth?" I must again say, if conversion depends on the *truth alone*, it can not depend on the *operation of the Spirit through the truth.*

Now, reader, dropping Mr. Lard, let us tarry a little while longer, and consult for ourselves this celebrated saying of the apostle. Let us ask ourselves the question, did Paul intend to teach, that faith, and consequently conversion, depend on the truth alone? Examine the context. Let us read from the 16th verse: "But they have not all obeyed the Gospel. For Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world."

Then, Mr. Lard, why did they not all believe? You say faith depends on the word of God alone. Well, Paul says, *they have all heard.* But he says, they *have not all obeyed.* Now, how is this? The 21st verse answers:

"But to Israel he saith, 'All day long have I stretched forth my hands unto a disobedient and gainsaying people.'" Now, if faith is ever produced in such a people as these, will it be done by the word alone? The word alone has already failed. A few, however, believed. Who were they? "A remnant according to the election of grace."—Rom. xi: 5. And the time will come when "all Israel shall be saved." Yes, this "disobedient and gainsaying people" shall have "ungodliness turned from" them. But how will this be done? By the word alone? Let Rom. xi: 26, answer. "And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob."—Compare Isa. lix: 20, 21, and Psalm xiv: 7. Does all this look as if Paul thought that faith and conversion depend on the truth alone?

When Paul says, "Faith cometh by hearing," and then immediately adds: "But I say, have they not heard? yes, verily," etc., does he not forbid the conclusion that a simple hearing of the truth is all that is necessary to faith? There is a meaning in the word *hearing*, that must not be overlooked. There are those "who have ears but hear not." In one sense they hear, in another they do not. All Israel had heard, in one sense, yet not in that sense that produces faith. Had they heard in that sense, they would have come to Christ. In John vi: 45, the Savior says: "It is written in the prophets, 'And they shall be all taught of God.' Every one that hath heard, and hath learned of the Father, cometh unto me." Do you believe that, Mr. Lard? Then, of course, you believe that all who do not come to Christ, have not *heard* in that sense: and, therefore, not in the sense that produces faith. Then, how can

you feel justified in saying faith depends on the truth alone?

Why is it men have ears to hear, and hear not? The prophet answers: "Behold, their ear is uncircumcised and they can not hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." —Jer. vi: 10. From where do they get the hearing ear and the understanding heart? From the word alone? Does that which is heard give the hearing? Let Moses answer: "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."—Deut. xxix: 4.

The truth is, God not only gives the word which is to be heard, but also the ear to hear it; and thus he makes faith and salvation depend on the *Word and Spirit both.*

§ 9.

Mr. Lard states his ninth argument thus:

"*Our ninth argument is, that the original of John* iii: 8, *in its most natural sense—that which it yields by the soundest rules of interpretation—teaches, that being born of the Spirit (or conversion) is effected by hearing, or receiving the truth.*"

Well, I would say, in reply, no one disputes that being born of the Spirit, or conversion, is effected by hearing or receiving the truth. Of course there can be no birth of the Spirit, or conversion, where the truth is not heard or received. But that is not the question. The question is, can the truth be heard or received independently of the Holy Spirit? Can the truth *alone* secure such a hearing and reception as will produce the new birth, or conversion? Does John iii: 8, either in the original or in the common version, teach that?

Mr. Lard thinks "the verse in the original contains an 'explanation' of the long-litigated clause, 'born of the Spirit.' Others," he says, "hold that the verse contains an 'illustration' of the mysterious manner in which the Spirit quickens the sinner into life." Then both Mr. Lard and "others" have mistaken its meaning. The "verse" was designed to impress Nicodemus with the unreasonableness of his objection to the doctrine of the new birth, on account of its mysteriousness to him. He (Nicodemus) knew that the wind blew, by the fact that he heard the sound of it. And though he could not comprehend its motions—could not tell whence it came or whither it went—still, he did not dispute the fact that it blew. So the fact of the new birth was to be admitted on its own proper evidence, though he could not understand everything connected with it. This, it appears to me, is the force of the word "so." "So is every one that is born of the Spirit." Compare verses 14, 15: "As Moses lifted up the serpent in the wilderness, even *so* must the Son of Man be lifted up." That is, in like, or similar manner. As the blowing of the wind is mysterious, so is the new birth; and as we have evidence of the blowing of the wind, so have we of the new birth. And as, therefore, we admit the one, so must we admit the other.

If this view of the text is correct, (and of this I leave the reader to judge,) then there is no attempt either at "explanation" or "illustration" of the "birth of the Spirit." There is simply an attempt at showing the unreasonableness of Nicodemus's objections.

Mr. Lard translates the "original of the text" thus: "The Spirit breathes where it sees fit, and you hear its voice, but you know not whence it comes nor whither it goes: in this way is (begotten) every one that is begot-

ten by the Spirit." He occupies full ten pages by criticisms and remarks. With some of them I agree, with some I do not. 1. I agree that the word *pneuma*, rendered in the common version "wind," occurs in the Greek New Testament three hundred and eighty-six times. 2. I admit that it is rendered "wind" only in this single passage. 3. I admit that in every other but one it is rendered "spirit," or "ghost." 4. I admit, also, that the word translated "bloweth" occurs in the Greek New Testament seven times; but I deny that "in six of these times it is used to express the acts of *things*." It is uniformly used to express the action of *wind*. Here are the examples. Reader, consult them for yourself: Matt. vii: 25–27; Luke xii: 55; John vi: 18; Acts xxvii: 40, and Rev. vii: 1.

Now while *pneuma* has so many examples in favor of rendering it "spirit," *pnei* has no example in favor of rendering it "breathe." There are two examples where the word "breathe" occurs, namely, John xx: 22, and Acts ix: 1. In the former, the Greek word is *enephusese*, in the latter it is *empneon*. These facts, then, to say the least, render very doubtful Mr. Lard's translation.

Mr. Lard, after laboring to make the Greek word *pnei* allow him to render it "breathe," says, "breathe" means "speak." Is "speak the proper translation of *pnei?* Has Mr. Lard overlooked the fact, that while speak, or some equivalent word, such as "said," etc., occurs hundreds of times in the common version, it is never the translation of this word, but always of some other? If the Savior intended to say, "The Spirit speaks where it (he) sees fit," why did he not use the word *laleo?* This is the word Paul uses in Acts xxviii: 25: "Well *spake* the Holy Ghost," etc. And this word is rendered by

speak, or its equivalent, in the common version at least three hundred times.

I will pursue Mr. Lard's translation no further. But I must pay some attention to some remarks he has interspersed while progressing with it. He represents Jesus as saying to Nicodemus: "I have told you what it (the Spirit) does which you may understand; but of the Spirit itself, you must remain in other respects ignorant until I am glorified, then it will be given; when you will have no difficulty in understanding what it is not proper I should at present make known to you."

In reply to this quotation, I wish to say:

1. It is strange that the Savior should use the pronoun *it* to represent the Holy Spirit in his conversation with Nicodemus, when everywhere else, and on all other occasions, he uses the pronoun *he!*

2. It is difficult for me to understand how the ignorance of Nicodemus could have respect to the Spirit himself—from whence he came, etc.—when the writings of Moses and of the prophets are full of his name and operations. In the very dawn of Revelation we read: "And the Spirit of God moved upon the face of the waters."—Gen. i: 2. In another place we read: "By his Spirit he hath garnished the heavens."—Job. xxvi: 13. The prophet Isaiah asks: "Who hath directed the Spirit of the Lord?"—xl: 13. (Compare Isa. lix: 21.) It seems to me impossible that Nicodemus could have been ignorant of from whence the Spirit of God came. From whence can God's Spirit come but from God himself?

3. It is evident from the context that the ignorance of Nicodemus had respect, not to the Spirit, but *to the new birth by the Spirit.* This is plain from the fourth verse: "How can a man be born when he is old?" etc. All that follows up to the ninth verse, (including, there-

fore, the eighth,) is an answer to this question. And I must confess, that it requires more ingenuity than I possess, to see how this question can be answered by telling the questioner he knows not whence the Spirit comes or goes!

4. If the Spirit did not speak until after Jesus was glorified, is it not strange that Peter said that the Holy Ghost spake by David? (Acts iv: 16.) And that Paul should say, he spake by Isaiah? (Acts xxviii: 25.) Is it not also strange that the Savior should use the present tense: "The wind bloweth where it listeth, and *thou hearest* the sound thereof." Now, according to Mr. Lard, the Spirit had not yet breathed or spoken. Then how is it that Nicodemus heard his sound—his voice? If all that the Savior said to Nicodemus was prophetical—if everything spoken of was in anticipation, no wonder he marveled.

5. It is a strange thing that Jesus reproved Nicodemus on account of his ignorance: "Art thou not a master of Israel, and knowest not these things?"—John iii: 10. But stop: has not Mr. Lard said that Jesus told Nicodemus that he was not only ignorant, but "must remain ignorant until he was glorified?" Yes; but Mr. Lard can sometimes commit mistakes. I had rather believe the *record.*

§ 10.

Mr. Lard words his tenth argument thus:

"*Our tenth argument is, that conviction of the sinner, which is peculiarly the work of the Spirit, and which may be considered as but another name for conversion, in the view we are now taking of it, can be effected in no way known to the human mind except by the truth.*"

If Mr. Lard means to say the Spirit convicts by means of the truth, I admit it. The words of his argument

would indicate this as his meaning. But I apprehend before he is done amplifying the argument, this seeming meaning will be denied. Let us hear him further:

"As a partial basis for this argument, we cite the following Scriptures: 'Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come to you; but if I depart, I will send him unto you. And when he is come, *he will reprove* (convince it should have been) the world of sin, of righteousness, and of judgment.' Again: 'If ye love me, keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; *whom the world can not receive*, because it seeth him not, neither knoweth him.'—John xvi: 7, 8; xiv: 17. From these Scriptures it is clear, first, that to convince the world is the peculiar work of the Spirit." Agreed. "From this work we may add, it [why did not Mr. Lard say *he?* Did he notice the quotations he had just made?] has never been absent a moment, from the day on which it (he) descended to commence it, on the day of Pentecost, to the present." Agreed again, with one exception. The Spirit did not descend at Pentecost to "commence" the work of conviction. Conviction was always the work of the Spirit.

Mr. Lard continues: "Indeed, the work of conviction seems to be as peculiarly the work of the Spirit, as expiation was of the Son; nor can we any more conceive of the Spirit as now absent from its (his) work, than of the Son when he accomplished his." I say again, agreed. But now follows some strange things. Mr. Lard tells us, "There are some curious illustrations in the Acts of the Apostles, of the fact that conviction is the special work of the Spirit, and also of that singular

sentence, 'The Spirit breathes where it sees fit.' We," says he, "cite the following: 'The Spirit said to Philip, Go near and join thyself to this chariot.' Again, the Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them.' And again: 'Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not.'"

Are these "illustrations" of the fact that conviction is the peculiar work of the Spirit? They are "curious illustrations!" They are rather illustrations of the fact that the Holy Spirit guided the first preachers of the Gospel, inspiring them to preach, choosing their fields of labor, and giving them success. But go on, Mr. Lard:

"From these extracts, it seems evident—1st. That in carrying on the work of conviction, the Spirit wrought only through the apostles and other ministers of the word whom it (he) inspired." Why, my dear sir, how does this seem evident from these extracts, when they say not one word about how the Spirit works in conviction? But go on. "2d. That if it (he) had not the entire control of their labors in this work, it, at least, had the chief control of them. 3d. That the Spirit breathed, or made known the truth, not unconditionally everywhere, but only where it (he) saw that the truth would be received."

Well, sir, I have no particular objection to your second statement, but I can not agree with your third. In the first place, I see you mean when you say the Spirit breathed, or made known the truth, simply that he inspired the apostles and other ministers, and they, not he, made it known.

2. If the Holy Spirit did not allow the apostles to go "everywhere," he interfered with their obedience to the last great command of the Savior: "Go into all the world, and preach the Gospel to every creature." And he should not have allowed Paul to make such a blunder as he did at Athens, when he said, "God now commandeth all men everywhere to repent." Nor should he have allowed Mark to say: "And they went forth and preached everywhere, the Lord working with them."

3. If his intention was to send the apostles and other ministers only where he "saw the truth would be received," he was not always successful: for he sometimes sent them where the truth was not received. How came he to move Stephen to preach to that mixed multitude, who, instead of receiving the truth, "gnashed upon him with their teeth," and murdered him with stones! No; the truth is, the Holy Spirit moved the primitive ministers to preach as the Savior had commanded—"Repentance and remission of sins among all nations, beginning at Jerusalem." Hence at Antioch, in Pisidia, Paul went into the synagogue of the Jews and preached, in substance, the very same sermon preached by Peter at Pentecost. But it did not have the same effect. His hearers, instead of asking, "What must we do?" judged themselves "unworthy of everlasting life." Mr. Lard, did the Holy Spirit commit a blunder here? or was he at this time absent from his work? or did Paul "run before he was sent?" So when Paul went to Rome, he "called the chief of the Jews together," and gave them a brief account of the manner of his imprisonment, and the ground of it: "For the hope of Israel am I bound with this chain." This led many to desire to hear more from him. "And when they had appointed him a day, there came many to him in his lodging: to whom he

expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning until evening." But did they receive the truth? Nay, verily. Some believed, but they went away with the unrelenting multitude, with gross hearts, dull ears, and closed eyes! How was this, Mr. Lard? Do you not, by this time, think that you committed a mistake, when you said, "The Spirit breathed, or made known the truth, not unconditionally, everywhere, but only where it (he) saw fit to make it known—where, in other words, it (he) saw that the truth would be received?"

"But," perhaps you will say, "does not Luke tell us that Paul and Silas were forbidden of the Holy Ghost to preach the word in Asia? And that he* did not suffer them to go into Bithynia?" Yes, sir; Luke says that. But let me ask you if all other ministers were alike prohibited from preaching in these places? If so, who planted the seven Churches in Asia? And who became instrumental in the conversion of the "strangers scattered throughout Bithynia?"—1 Peter i: 1.

Let us hear Mr. Lard further: "But it is clear, 2nd. That the world—*i. e.*, the unconverted part of it, or sinners—can not receive the Spirit; that is, that the Spirit can not enter into sinners; for that is what is meant by receiving the Spirit."

Is that what is meant by receiving the Spirit? Does the English word "receive" ever mean "enter into?" Does the original word ever mean "enter into?" Never. It occurs in the Greek New Testament about two hun-

---

* Mr. Lard must pardon me for putting the pronoun *he* for the Holy Spirit in his mouth; I can not use *it* only when I quote him.

dred and sixty times. But it never has this sense in a single instance. And I ask, why should *lambano* have the meaning of "entered into" when used with respect to the Spirit, any more than when used with respect to Jesus Christ? Of him we read: "He came to his own, and his own *received* him not; but as many as received him, to them gave he power to become the sons of God." Does this mean "his own did not receive him," *i. e.*, he did not "enter into" them. "But as many as received him," *i. e.*, as many as he "entered into," to them gave he power, etc.? The incongruity of the idea will, I have no doubt, strike all minds. Well, in both passages the Greek, as well as the English, is the same. How any man of Mr. Lard's pretensions could venture to say, to *receive* means to *enter into*, I can not divine.

The word receive implies voluntariness, choice, submission. He who receives Jesus Christ, voluntarily submits to his guidance and authority: so he who receives the Holy Spirit, voluntarily submits to his guidance and influence, as the Comforter of God's people. But this submission implies a previous work. A work which changes the will, subdues the rebellious disposition of the heart, and conciliates its affections. Will Mr. Lard say the Spirit has no hand in this previous work?

Whether the Spirit "enters into" the sinner or not, when he reproves him of sin, of righteousness, and of judgment, I pretend not to say. I am content with the fact that he reproves. The Savior says he does "reprove (convince or convert, if you prefer) the world of sin," etc., but he says not a word about *how* he does it. When Mr. Lard says he does it "through his ministers, and in no other way," he speaks the language of

his creed, not of his text. For on the subject of *how* he reproves, the text says nothing.

Besides, if the Holy Spirit convinced the world of sin, of righteousness, etc., in no other way than by speaking through the apostles and other ministers, there was nothing peculiar in his work: for in like manner did he convince the world of sin under the former dispensation. David says: "The Spirit of the Lord *spake by me*, and his word was in my tongue."—2 Sam. xxiii: 2. So Nehemiah says: "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."—Neh. ix: 20. Again: "Thou testifiedst against them, that thou mightest bring them again to thy law. * * * Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets."—Neh. ix: 29, 30. (Compare 2 Kings xvii: 13; 2 Chron. xxxvi: 15, 16; Jer. vii: 25; xxv: 4.) Finally, the apostle Peter covers the whole ground by saying, "Holy men of God spake as moved by the Holy Ghost."—2 Peter i: 21.

We shall labor this point no further for the present. Let us follow Mr. Lard further in his argument. Mr. Lard asks: "But what is conviction?" and then answers his own question with emphasis, thus: "A firm persuasion that something said or conceived of is true." Here, reader, note Mr. Lard's divergence from the point in the text, namely, the Savior *specifies* the things of which the Spirit shall convince (or convict) the world, to wit: "Of sin, of righteousness, and of judgment." And he then goes on to say why he shall convict the world of these things. This being so, there is a want of relevancy in Mr. Lard's answer. Conviction with respect to sin, must consist in arousing or begetting in the soul a

sense of guilt. Hence the fitness of the Savior's reason: "He shall reprove the world of sin, because they believe not on me." He shall make them feel the guilt of unbelief with respect to Jesus Christ.

Mr. Lard, after giving us his definition of conviction, goes on to identify it with belief. It is, according to him, "in nothing distinguishable from belief." This statement is, in my estimation, contradicted by facts. Conviction has respect to ourselves. Belief, or faith, has respect to Jesus Christ. We are convicted of sin for unbelief, or want of faith; then how can this conviction be identical with faith? The Jews at Pentecost "were pricked in the heart." This was conviction. Afterward "they gladly received the word." This was faith. Conviction and faith, then, are two distinct things, and they never should be confounded.

After identifying conviction and faith, Mr. Lard says: "Now, in order to produce conviction, two things, and only two, are necessary, so far as the mere object and means of conviction are concerned, to wit: the thing of which we are to be convinced, and evidence in amount and kind sufficient to sustain it." And he maintains that the Holy Spirit has given us the proposition, "that Jesus is the Christ, the Son of the living God," and also the evidence in the divine record to sustain it. "Here now," says he, "the Spirit has furnished, not only the thing of which we are to be convinced, but the evidence in quantity and kind on which it rests."

Here, reader, note particularly how far Mr. Lard has wandered from the point in his proof-text. However true it may be that we are indebted to the Holy Spirit for the proposition that "Jesus is the Christ," and for the evidences on which it rests, it is not of this proposition that Jesus says the Spirit shall convince the

world. He is to convince the world, not that Jesus is the Christ, but "of sin, of righteousness, and of judgment."

But let us hear Mr. Lard still further: "Now, on our part, this thing and this evidence must be voluntarily attended to; and if so, conviction will as inevitably follow, unless deliberately resisted, as pain follows vice, or pleasure follows virtue. If conviction is not thus produced, it is a dream."

To this I answer, then the work of the Holy Spirit in producing conviction was finished upward of eighteen hundred years ago; for he then gave the world the proposition to be believed, and the evidence in quantity and in kind on which it rests. And now, unless Mr. Lard will admit that the Spirit has something to do in securing this "voluntary attention" to the proposition and evidence, he must deny his present agency in the work of conviction. But this he can not admit, for elsewhere he has denied it. But let the reader remember that in denying it, Mr. Lard destroys his own proposition, that the Spirit *operates* in conversion.

I can not refrain from quoting the last paragraph of Mr. Lard's, in this argument. It is this: "Since, therefore, conviction depends on *the truth*, proved to be such, and, as far as the human mind can see, on *nothing else*, and since conviction (in the view we are now taking of it) and conversion are the same, it follows that conversion depends on the truth, *and on the truth alone*.

Reader, do you not wonder how Mr. Lard could thus write, after wording his proposition as he has? Should he not blush either at his proposition or at his argument? O, that I could speak so loud as to be heard by all the world—THE HOLY SPIRIT DOES NOT OPERATE IN CONVERSION, IF CONVERSION DEPENDS ON THE TRUTH ALONE!

§ 11.

Mr. Lard states his eleventh argument thus:

"*Our eleventh argument is, that there is no cause known to have contributed to the conversion of the three thousand on the day of Pentecost, except the truth which they heard; and that it is hence unjust and unfair to infer the presence of any other.*"

Now, reader, can you see how that argument proves that the Holy Spirit *operates* in conversion? Can you see agreement between it and what Mr. Lard says under his seventh argument, viz.: "This system (the Campbellite system) conceives it (the Holy Spirit) to be ever present in conversion." Remember, he says three thousand were *converted* at Pentecost. In every such case, he tells us under his seventh argument, the Holy Spirit is *ever* present. Yet in these three thousand cases, he now tells us, no cause except the *truth* is known to have contributed to them, and that, therefore, it is "unjust and unfair to infer the presence of any other!"

Is there not here a plain contradiction? If the Holy Spirit is *always present* in a case of conversion, was he not present here? Then how is it *not known* that any other cause except the truth was present in these cases of conversion? Is not the Holy Spirit one cause? Is not the truth another? If the Holy Spirit is ever present, and the truth ever present, are not *two* causes ever present? I can not conceive how Mr. Lard could assert that the Holy Spirit operates in conversion—that he is ever present in it, and afterward say it is *unjust* and *unfair* to *infer* his presence!!

It is not necessary that I should follow Mr. Lard through his amplification of this, his eleventh argument. In it, he does little more than describe the scenes which transpired at Pentecost. They are better described in

the second chapter of the Acts; and all can examine that for themselves. I shall, therefore, pass to Mr. Lard's concluding remarks.

He asks, "To what, now, is this conviction attributable? To what the audience heard simply? or to what they heard, and to an influence distinct from and above the truth? The latter is Mr. Jeter's position, the former ours."

To this I reply, if the former is Mr. Lard's position, he has been unfortunate in wording it. Instead of reading, "The Holy Spirit *operates* in conversion through the truth," it should have read, "*The truth only* operates in conversion."

Mr. Lard quotes: "When they heard this, they were pricked in the heart," and then asks, "What, in reason's name pierced them, save the truth which they heard?" I answer by asking, what *caused* the truth to pierce them? Was it not the Holy Spirit, who converts by means of the truth? *This is our position.* Here is a man pierced by a sword. If I asked *what* pierced him? the answer, I presume, would be, "A sword." But if I should ask, *Who* pierced him? I presume, the answer would hardly be the same. So we would answer in regard to the conversions at Pentecost. The "what" refers to the word; the "who" to the Holy Spirit.

Mr. Lard closes this argument by saying, "We believe the effect was due to one known cause, the truth which God puts into requisition to produce it; and all beyond we gladly leave to that pliant credulity which can believe without evidence, and to that enviable penetration which can detect the presence of a cause, where no cause exists."

I reply by saying, we believe "the effect was due" to two causes: the acknowledged agency of the Holy Spirit, and the truth, which he employs to produce it. And all

that *stop this side* of this, we leave to that cold "Rationalism" which excludes the Holy Spirit from conversion, his chief and peculiar work, and to that singular infatuation which has caused Mr. Lard to acknowledge in his proposition that "the Holy Spirit operates in conversion," and then in his argument to deny it.

§ 12.

Mr. Lard states his twelfth argument thus:

"*The conversion of the eunuch justifies the belief in no other influence as the cause of his conversion, except the truth which he heard.*"

Then, of course, the *Holy Spirit* was not the cause of the eunuch's conversion!

But stop. Mr. Lard after a while says: "To what conclusion does it [the history of the eunuch's conversion] lead? Clearly to the following: 1. That the Spirit operated on the eunuch. 2. That it (he) operated through the truth. 3. That it (he) operated in no other way; since no other way is either named or hinted at."

Well, does not that seem correct? Yes, reader, but I object to it because it conceals one fact in Mr. Lard's theory, *i. e.*, the Spirit did not operate on the eunuch *at all!* He only furnished Philip with the message he delivered to him. It was what Philip said that converted him. The Holy Spirit had nothing to do with the word after it left Philip's lips. He had nothing to do with the eunuch's heart, or will, in receiving the message of Philip. He was the *cause* of the eunuch's conversion, in no sense implying anything more than that he inspired Philip to speak to him! He converted the eunuch as Jesus baptized his disciples—by *proxy*.—John iv: 1, 2. Jesus made and *baptized* disciples, *i. e.*, his disciples did it for him and by his authority; so, according to Mr. Lard, the Holy Spirit *converted* the eunuch; *i. e.*, he did

not convert him at all, but Philip did it under his direction!

That I do not here misrepresent Mr. Lard, the following quotation will show: "The Spirit, then, was present but in Philip, and not in the eunuch; for the world can not receive it (him:) it (he) had spoken but to Philip, and not to the eunuch. Now, however, it (he) was speaking to the eunuch, but speaking only through Philip; and so it (he) continued till conviction was effected. All, then, that was said to the eunuch, the Spirit said, but said it through Philip; all that the eunuch learned, he learned from the Spirit, but he learned it through Philip; and all that the eunuch felt, the Spirit caused him to feel, but by what it (he) said. And this is a case of conversion."

I have, I think, already shown in § 3, chapter 1, that the eunuch was not *at this time* converted. My opinion is, he was a pious, God-fearing man *before*. All the facts in the history warrant this opinion. Read attentively what is said of him in Acts viii. 1. He came to Jerusalem *to worship*. 2. As he was returning, he was attentively reading Isaiah the prophet. 3. He was anxious to be religiously instructed. 4. He heard Philip calmly. 5. He showed no signs of a disturbed convicted spirit. 6. He asked no such question as convicted sinners are wont to ask, viz.: "What must I do to be saved?" He simply demanded baptism in the name of that Jesus whom Philip had just preached to him.

All this shows to me that the eunuch was a religious proselyte—a *Jew inwardly*—(Rom. ii: 29,) an expectant of the Messiah. I classify him with Nathaniel, (John i: 47–49,) and Apollos, (Acts xviii: 24–28.) All these were converted—changed in heart—before they knew that Jesus of Nazareth was the Messiah. And all of

them embraced him as soon as he was made known to them. The eunuch believed in the Messiah, waited for his manifestation, and his heart being right, all that he needed was suitable and more perfect instruction. This he received from Philip. It turns out, therefore, that Mr. Lard's twelfth argument is built upon a mistaken case of conversion, and is worth nothing, save only to show how Mr. Lard can argue against his own "proposition."

Mr. Lard winds up this argument by asking: "But where is the evidence that the Spirit exerted on the eunuch an 'influence distinct from and above the truth?' In what fact, hint, or circumstance, in the case itself, shall we look for it? That evidence does not exist. The persuasion that it does, is a distempered dream."

In reply, I would ask, may we not know a tree by its fruits? May we not know a fountain by its stream?

Did not the eunuch exhibit some of the fruits of the Spirit? But could he do this without the Spirit himself? "In what fact, hint, or circumstance, in the case itself, can we look for the fruits" of the Spirit where he exerts no influence? "The persuasion that" any of the fruits of the Spirit can exist without the Spirit himself, "is a distempered dream."

§ 13.

Mr. Lard states his thirteenth argument thus:

"*Our thirteenth argument is, that the apostle Paul represents himself as having begotten, or converted, the Corinthians by the Gospel; and that, since the Gospel in its ordinary acceptation does not include an influence distinct from and above itself, therefore, the Gospel is the sole influence of conversion.*"

He adds: "The ground on which this argument rests

is the following: 'Though you have ten thousand instructors in Christ, yet have you not many fathers; for in Christ Jesus I have begotten you, through the Gospel.'"—1 Cor. iv: 15.

Now, I ask, does this language of the apostle's sustain the argument? Does it follow that because Paul said, "I have begotten you *through the Gospel*," "the Gospel is the *sole influence* of conversion?" "Abraham *begat* Isaac," (Matt. i: 2,) but does that exclude the Spirit of God from any agency in his birth? Without a Divine interposition, Isaac never would have been born. God quickened the womb of Sarah, and gave it power of conception. So God quickens the sinner. "And you hath he quickened who were dead in trespasses and sins."—Eph. ii: 1. The natural birth of Isaac, and the spiritual birth of the converted man, are analogous.—Gal. iv: 28, 29. Now, just as Abraham begat Isaac by virtue of the Divine interposition in removing natural impediments, so Paul begat the Corinthians, by virtue of the Divine interposition in removing moral impediments. This Mr. Lard may not be willing to acknowledge, but were Paul here, how forward would he be to acknowledge it! He would, I have no doubt, with a holy indignance say to Mr. Lard: "Have you not read where I have said, 'I planted, but *God gave the increase?*' And, again, 'So neither is he that planteth anything, * * * but God that giveth the increase.' He is everything. Do you not know that my language, which you represent as teaching a sentiment incongruous with these statements, was used by me, not to teach that 'the Gospel is the sole influence of conversion,' but to strengthen my authority and influence among the Corinthians, who had become somewhat disaffected toward me, and refractory and disorderly? As

God had made me the honored instrument in planting the seeds of Divine truth among them, and in their conversion from heathenism to Christianity, I could claim, in that sense, to be their *father;* while others, to whom they were inclined to listen and to give the preference, were simply their *instructors.* Forbear, Mr. Lard, to quote what I have here said against the agency of the Holy Spirit in conversion. I owe my success to him. I was a mere 'earthen vessel.' 'The excellency of the power was of God.' My 'sufficiency was of him.'" —2 Cor. iii: 5.

As I want the reader and the world to know precisely what is the Campbellite view of the agency of the Holy Spirit in conversion, and as Mr. Lard sets it forth very clearly under this argument, I will quote all he says here on this point:

"In examining different cases of conversion, since conversion is in all cases the same, the trait with which we should expect to be most struck, would be their substantial agreement amid different circumstances. Accordingly, it is curious to note that in every case of conversion, no matter what the surrounding circumstances may have been, the first thing done was the presentation of the truth: that this was presented by the Spirit through some inspired teacher, and confirmed; that this truth was then represented as being heard, believed, received, or rejected; and that then conversion ensued or not, just as the truth was received or rejected. But in no case have we the slightest evidence—not even a hint—that the Spirit was ever at work in any other way, or by any other means. Is it not strange that the truth, if truth it is, should never be flashed out in a single case? The circumstance is more than suspicious.

"Now, what the word spoken was to the people then

converted, the word written is to us of the present age As it was *then* the sole influence of conversion, circumstances providential and incidental excepted, so it is *now*. As the Spirit was then the author of what was said, and of the evidence thereof, and hence of the effect produced, so is it (he) now the author of what is written, and of the evidence thereof, and hence of the effect which it produces. As the Spirit was then present when it (he) spoke, so is it (he) now present when it (he) has written; and as what it (he) then said was quick and powerful—in a word, *spirit and life*—so now what it (he) has written, has without abatement the same subtile energy. And as then he who resisted the truth resisted the Spirit, so it is now; but where is evidence—in reason we ask where—that any soul, either then or now, has ever resisted the Spirit by resisting an 'influence distinct from and above the truth?'"

Now, reader, examine this question carefully, and see if you can fully understand it. I think it sufficiently explicit. It plainly teaches that the Spirit is in no way the author of conversion, except that he is the author of the "truth" which converts. He has simply furnished the "truth" as "spoken," or "written," and confirmed it by suitable evidence, and now he does nothing more. Then all the agency he has in conversion, consists in that of being the author of the "truth" and its evidences employed in conversion. Then he has done nothing for the conversion of sinners for the last eighteen hundred years! And he never will do anything more! And yet Mr. Lard's "proposition" is, "In conversion the Holy Spirit *operates!*"

§ 14.

Mr. Lard states his fourteenth and last argument thus: "*Our fourteenth and last argument is, that the only*

known or determinate cause of Lydia's conversion, was the truth which she heard; and that this, hence, is the real cause of conversion."

The reader can turn to Acts xvi: 14, 15, and see at a glance all that is said about Lydia's conversion. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken by Paul," etc. The facts, then, are these :

1. Paul and Silas spoke unto the *women* that resorted to the place where prayer was wont to be made.—V. 13.

2. A *certain* woman named Lydia *heard* and *attended* to the things that were spoken.

3. This fact is ascribed to another fact, namely, *the Lord opened her heart.*

Now, those other women *heard*, but they did not *attend* to what they heard. Now, why did they not?

In Lydia's case Mr. Lard says: "It is clear, 1st. That the Spirit was present, speaking to Lydia—speaking through the apostles ; 2d. That she heard what was said; 3d. That there is an immense motive power in the truth; 4th. But not one particle of evidence that the Spirit was operating on Lydia in some other way than through the truth, or exerting more power than is in the truth. To what conclusion, then, are we forced? To the conclusion simply, that the Lord influenced her to obey by the light and motives of the Gospel."

In reply I ask, is it not equally clear, 1st. That the Spirit also spake through the apostles to the other women? 2d. That they also heard what was said? 3d. That the same immense motive power was in the truth which they heard? 4th. That their hearts were not opened to attend to what they heard? Then to what

conclusion are we forced? Why, if Mr. Lard be right the Lord did no more for Lydia than he did for those other women, and that there is, therefore, no meaning in the declaration that "the Lord opened her heart." She opened it herself. He who can receive this, let him receive it.

I have now finished my examination of Mr. Lard's fourteen arguments in support of his proposition. And I think I have shown to a demonstration, that every one of the fourteen is antagonistic to his proposition. While his proposition teaches that the Holy Spirit *operates* in conversion, his arguments all go to show that he does not.

The doctrine taught by his argument is:

1. The Holy Spirit is the author of the proposition the sinner is required to believe, namely, that Jesus is the Christ, the Son of the living God.

2. He is the author of the arguments and proofs going to establish this proposition.

3. In other words, he has furnished the truth contained in the Divine records.

4. That in this truth, because it is furnished by him, there exists a power which makes it effectual in the work of conversion.

5. Therefore all the power that is exerted in every case of conversion is now resident in the truth.

And now, I put it to every candid mind, if, according to this, it does not follow as a *necessary* consequence, that there is *now* no influence exerted in conversion by the Spirit? When the last line of Revelation was written, and the last attestation of its truth was given, the work of the Holy Spirit was done. His work was then a *finished* work; and now the truth alone—the truth by itself—the truth, and nothing else, "*operates*."

I have, in following Mr. Lard through his fourteen arguments, not only shown that they are antagonistic to his "proposition," but also, that not one of the passages of Scripture which he has brought forward, justifies or supports the argument he builds upon it. Not one of them asserts that conversion *depends on the truth alone.* Not one of them denies the *present agency or influence* of the Holy Spirit in conversion.

Mr. Lard, after giving us his fourteen arguments in support (!) of his proposition, gives us a chapter in which he considers Mr. Jeter's objections to his, or the Campbellite doctrine on this subject, and though, as I have already said, it is no part of my design to defend Mr. Jeter, I must give some attention to this chapter before I proceed to argue our side of this question. I shall simply quote Mr. Jeter's objections as quoted by Mr. Lard. I shall not attempt to defend them any further than it becomes necessary in noticing what Mr. Lard says in his attempt to meet them. If the reader wishes to become fully acquainted with Mr. Jeter's objections, and to appreciate their force, he must read them as stated by Mr. Jeter himself; and this I hope he will do.

CHAPTER IV.

THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION.

§ 1.

MR. Lard, in proceeding to consider Mr. Jeter's objections to his doctrine, undertakes to tell us the points of difference between himself and Mr. Jeter. He says: "We both agree that in conversion the Spirit *operates*." I would rejoice if Mr. Lard really meant what he has said here. He does not believe that the Spirit *operates*. He believes that the *truth* operates *because it is of the Spirit*. He believes that the *power* by which it operates is *now in it*. And that the Holy Spirit can not increase this power without infringing the freedom of the human will. Let the reader go back and re-examine his remarks, as quoted in § 1, chapter 3; and also his second argument under the head of § 2. His words are: "And we shall further add, that neither in quantity nor in force, do we conceive that this influence [of the truth] can be increased and the human will be left free." "An influence more intense than that of Divine truth, and above it, would of necessity infringe the freedom of the human will, and hence can not be admitted to be present in conversion." Now, I ask, can the man who wrote the above sentence believe that the Holy Spirit *now operates* in conversion? I can not think that he does.

Mr. Lard says: "When he (Mr. Jeter) objects to our doctrine, it is evident that he objects not to what we do teach, but in reality to what we do not teach." We object, Mr. Lard, to what you *do* teach. We do not object to your "proposition," excepting the limitation found in the word "only." But you teach that all the converting power now resides in the truth. To this we object. We hold that all the converting power resides now, as it ever has done, in the Holy Spirit. Meaning by power, *efficiency*. You hold that no influence distinct from the truth, is exerted in conversion—that the only influence exerted in conversion, the truth *alone* exerts. To this we object. We maintain that all the power that belongs to the truth is of an *instrumental* character. When the apostle says, "The Gospel is the *power* of God unto salvation," he uses the word "power" in a sense analogous to that of the philosopher, when he says, the lever is the *power* of the mechanic; or to that of the warrior, when he says, the sword is the *power* of the soldier.

You say we object to what you *do not* teach? I should like to know *how* that is. You say we object to your "*limitation*." Well, do you not teach the limitation? Then, how is it that we object to what you do not teach?

Mr. Lard tells us what he expects us to do in this controversy. We must make our objection to this, and we must prove that! I do not know what Mr. Jeter will submit to, but I would let Mr. Lard know that I shall shape my own objections, and define my own positions, without submitting to his dictation on the subject. I will not allow him to choose my camping-ground and construct my batteries.

After these preliminaries Mr. Lard states Mr. Jeter's

first objection thus: "Mr. Campbell's theory of conversion overlooks, or, at least, under-estimates the inveteracy of human depravity."

Mr. Lard occupies eight pages in meeting this objection. He gives us a pretty clear view of the Campbellite notion of human depravity. He sometimes seems to admit it, and sometimes to deny it. But even when he seems to admit it, he is careful to admit it in no form or sense, "which renders the sinner incapable of conversion by the truth." I will let him speak for himself:

"The very thing which we utterly deny is, that any degree or form of depravity exists in the human heart, which renders the sinner incapable of conversion by the truth."

Again he says: "There are two forms of depravity, in the existence of which we do not believe: One, a form which makes it necessary to regenerate infants in order to their salvation; the other, a form which renders an influence distinct from and above the truth necessary to conversion. And should it be said that depravity exists in these two forms only, then *we are prepared to deny the whole thing.*"

Well, I will, I think, drive Mr. Lard, before I have done, to this extreme, if he is not there already. But, for the present, I will quote him further:

"We agree to the mournful truth, that man is depraved, *i. e.*, that his reason has been greatly clouded by the fall, that his tastes and feelings have been perverted, and that he no longer reflects the image—the moral image—of his great original, as he once reflected it; that he now reflects it only as a broken mirror reflects the image of the face before it. The three respects in which man has chiefly suffered by the fall, we conceive to be his subjection to mortality, his loss of the

moral image of a kind Creator, and his greater exposedness to temptation and sin."

"We agree, further, that all (infants included) are so frail or weak, that, after a certain period of life, they not only sin, but they are even *inclined* to sin. But this inclination we believe to be owing, at first at least, rather to the force of temptation, and the feebleness of the resistance offered by an immature resisting will, and untaught judgment, than to anything in the form of an innate, inherited depravity, so inveterate that resistance becomes nearly, if not quite impossible. True, we all inherit that frail nature which renders us so extremely susceptible to temptation. Nay, we will even grant that we inherit it in an aggravated form, which is the only form in which we do inherit it. But we inherit no form of depravity so inveterate as to affect the perfect freedom of the human will, *close the heart against the truth*, or render man insusceptible of being moved by motives; in a word, no form which renders him *incapable of being converted by the simple unaided light and force of divine truth.*"

The two quotations above give you the full benefit of Mr. Lard's view of depravity. I shall test their correctness by and by. For the present, I will simply note some points in them. 1. Man is depraved. 2. That is, (*a*) His reason has been greatly clouded. (*b*) His tastes and feelings have been perverted. (*c*) He no longer reflects the moral image of his Creator as he once reflected it. (*d*) All this has been effected by the fall. (*e*) We all inherit that frail nature which renders us so extremely susceptible of temptation. (*f*) It is granted that we inherit it in an aggravated form. (*g*) But admitting all this, still it can be remedied by the simple, unaided light and force of Divine truth. (*h*) I will then

add, therefore, of course, there is *no need of the influence of the Holy Spirit in conversion!*

But now we will see, that though Mr. Lard has admitted all the above, he goes on to contradict it. The following paragraph is a complete contradiction.

"But this frailty or weakness is not sin: it is only a condition without which there had been no sin. Nor is it a *consequence of Adam's sin.* Adam possessed it before he sinned, else he had not sinned: hence it is not a *consequence of his sin.* It is, however, a condition of sin, since without it Adam could not have sinned; but it is only a condition. Nor, perhaps, will facts warrant the conclusion that this frailty is, even in our case, *greatly increased.* For greater weakness in sinning was never displayed than by Adam. He yielded to the first temptation ever presented to him, without, so far as we know, offering even the slightest resistance. None of his descendants ever did more."

Now, reader, can you reconcile this latter quotation with the former?

1. The former says man is *depraved.* The latter says he is *frail* or *weak.* Is frailty or weakness depravity? It is not. Frailty or weakness may express a natural state, an original condition. Not so depravity. Depravity is something *superinduced.* A *corruption* of the original condition.

2. The former says, man's reason has become beclouded, his taste and feelings greatly perverted, etc., *by the fall.* But the latter says, all this is not a *consequence* of Adam's sin! Now, what is the fall but Adam's sin? And is not that which has been done by the fall, a consequence of Adam's sin?

3. The former says, we INHERIT this frailty, or weakness, or depravity, (for I take it that Mr. Lard uses these

terms as equivalents;) but the latter says, we do not inherit it as a consequence of Adam's sin. Adam possessed it before he sinned. Hence it is MAN'S ORIGINAL CONDITION. Then, from whom do we inherit it? The word, "INHERIT," means to take by descent from an ancestor—to receive by nature from a progenitor. Now, that frail nature which renders us so extremely susceptible of temptation, belongs to us by INHERITANCE. But it is not a CONSEQUENCE of Adam's sin. Adam possessed it before he sinned. So says Mr. Lard. Then I ask again, from whom do we inherit it? But one answer can be given. If we do not inherit it from Adam as a FALLEN progenitor, we inherit it from him as an ORIGINAL progenitor. And of course HE inherited it from God! THIS MAKES GOD THE AUTHOR OF SIN!!

But, be it remembered, that this comes directly in contact with the declaration of the apostle James: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted of evil, neither tempteth he any man: but every man is tempted when he is drawn away by his own lusts and enticed."—James i: 13, 14. In the 17th verse the apostle tells us what does come from God. Namely, "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights." God is the author of everything that is good, but of nothing that is evil.

Mr. Lard, it seems to me, is doing his utmost to wrest the work of conversion out of God's hands, on the one hand, and to make him chargeable with human crime on the other. He at least does this: he will not let the Holy Spirit DISPOSE the heart of the sinner to receive the truth. He will not let him be the author of that VIRTUOUS STATE of the heart, out of which, as out of a

fountain, all holy affections, desires, and actions, flow; but he will have him to be the author of that FRAIL, and WEAK or depraved condition of human nature "without which there had been no sin!" This is awful!

4. The former quotation says: "We inherit it" (that frail and weak nature, which renders us so extremely susceptible of temptation) "in an AGGRAVATED form," —yea, more—that "this is the ONLY FORM in which we do inherit it." But the latter quotation says, not only that Adam possessed it before he sinned, but also that in our case it is NOT greatly increased. "For greater weakness in sinning was never displayed than by Adam!"

It is an old adage: "Whom the gods intend to destroy they first make mad." Was not Mr. Lard's mind out of order when he wrote so contradictorily? He seems to affirm and deny alternately.

We inherited frailty and weakness in an AGGRAVATED form, and yet we are but little if any weaker or more frail than Adam was in his primeval state! Our aggravated frailty and weakness was produced by the fall, and yet it is not a consequence of Adam's sin! The only form of frailty and weakness we inherit is an aggravated one, and yet facts will not warrant the conclusion that our frailty and weakness is much greater than Adam's; for greater weakness in sinning was never displayed than by him! We inherit frailty and weakness in an aggravated form, if we inherit them at all, and yet facts will not warrant the conclusion that we do thus inherit them! Then, of course, we do not inherit them at all! Yet we are depraved!!

Now, I want the reader to note particularly one thing, namely: This frailty which we now inherit, Mr. Lard says, Adam possessed BEFORE he fell. THEN, OF COURSE, HE GOT IT FROM GOD. Then, of course, it is not neces-

sary for God to REGENERATE man, if in his first generation he gave him a weak and frail nature; for he might give him such a nature in his second generation. Indeed, if man is now as good as he was when God made him, he is as good as God wants him to be; for then he pronounced him "VERY GOOD." If man was "very good" then, and is as good NOW as he was then, he is very good STILL. And he is, therefore, good enough!

I think Mr. Lard should either recede from his present position, or advance one step further—either come back to orthodox ground, and acknowledge man's utter —yes, utter—depravity, or go on reforming until he not only denies, as he has done, the need of the influence of the Holy Spirit in conversion, but also that man needs conversion at all! For, plainly, if man is now no worse than Adam was before he sinned, he needs no conversion!

§ 2.

I. Mr. Lard proceeds to give us Mr. Jeter's "plea" for that "inveterate form of depravity," for which he contends thus:

"The Spirit of inspiration has drawn the picture of man's moral corruption, in gloomy colors. He is utterly depraved, fleshly, sensual, and impure. "That which is born of the flesh is flesh."—John iii: 6. He is without spiritual life, without holiness, without moral worth, —"dead in trespasses and sins."—Eph. ii: 1. He is alienated from God and opposed to his law, and consequently, to truth and righteousness. "Because the carnal mind is enmity against God: for it is not subject to his law, neither indeed can be."—Rom. viii: 7. This depravity pervades and controls the whole man—blinding the mind, perverting the affections, stupefying the

conscience, making rebellious and obstinate the will, and prostituting the members of the body as the instruments of sin. And this moral corruption of human nature is universal. "For all have sinned and come short of the glory of God."—Rom. iii: 23.

"There is here," says Mr. Lard, "an obvious effort to overstrain the truth, which in itself is bad enough without any hightening."

1. How is such an effort obvious? The quotation consists of a few passages from Scripture, and a few remarks by way of comment. Are not the remarks justified and sustained by the passages?

2. But how can Mr. Lard say, the "truth" of man's depravity "is bad enough within itself without any hightening," if he is now in a condition but little, if any, worse than that of Adam before he sinned? God seemed to think Adam's condition good enough; and it certainly was, if he was "very good." The language of Mr. Lard, unless he intends again to contradict himself, is a reflection upon the Divine honor.

"But it is proper," says Mr. Lard, "to descend to particulars. 1st. "He [man] is utterly depraved, fleshly, sensual, and impure." "That which is born of the flesh is flesh."—John iii: 6. Thus affirms Mr. Jeter.

"Now, we freely grant," says Mr. Lard, "that that which is born of the flesh is flesh; but, that *flesh* and *utter depravity* mean the same thing, or represent the same idea, is something we do not believe."

Now, this question turns upon the idea which the Scriptures attach to the term "flesh." Let us inquire what did Jesus mean when he said to Nicodemus, "That which is born of the flesh is flesh."

1. His meaning is suggested by the contrast—"That which is born of the Spirit is spirit." Does he mean by

this contrast, merely that the human body—the animal part—is that which is born of the flesh? and that the human soul—the immaterial part—is born of the Spirit? In other words, does he mean that as our natural birth gives *existence* to our flesh, so does our spiritual birth give existence to our spirits? I think no one will thus affirm. No: his meaning obviously is, that a man must be born again,—not with respect to his body, but with respect to his spirit. That is, as by his natural birth he is sinful, he must be born again—born of the Spirit—to be made holy. The intimation is, his moral corruption belongs to him by reason of his being the offspring of a fallen parent. This being so, for him to be born again, according to the understanding of Nicodemus, would do him no good. A second natural birth—a birth of the flesh, would not change his moral nature. It would leave him in precisely the same condition as his first birth.

2. Now, as the Savior can not mean by the term "flesh," the mere corporeal nature of man, he must mean his *corrupt moral nature.* Hence, "flesh" and "utter depravity" mean the same thing. Let the reader consult the following passages of Scripture, (Rom. vii: 18:) "For I know that in me (that is, in my *flesh*) there dwelleth no good thing." Will not the word "utter" apply here? If in Paul's flesh there dwelt *no* good thing, was it not utterly destitute of good? So the flesh of man, when contrasted with that which the Son of God took upon him, is called "sinful flesh." "God sent his Son in the likeness of *sinful* flesh."—Rom. viii: 3. Now, so far as the mere flesh—the material part of man—is concerned, does it differ from the mere flesh of Jesus Christ? Evidently not. The difference between him and man, is found in the fact that while man's natural

birth entails upon him a sinful nature, Jesus, though born as man is, born of a woman, was exempt from this entailment. He took upon him our nature, yet *without sin.*—Heb. iv: 15. We take it, with sin.

3. Let the reader consult, also, Gal. iv: 29. "But as then, he that was born *after the flesh* persecuted him that was *born after the Spirit*, even so it is now." Here Ishmael and Isaac, the two sons of Abraham, are alluded to. But they are alluded to as *typical* persons. The former represents an unconverted man—a "Jew outwardly;" while the latter represents a converted man—a "Jew inwardly."—Rom. ii: 28, 29. In other words, Ishmael is typical of man in his carnal, *fleshly* state, while Isaac is typical of man in his *spiritual*, or regenerated state. The contrast is precisely similar to the one drawn by the Savior in the words we are considering. Is there any good—any moral worth in the typical Ishmael? Is he not utterly destitute of it? If Mr. Lard thinks there is, let him point it out.

4. I would also call the reader's attention to Gal. v: 16–24. "This I say then, walk in the *Spirit*, and ye shall not fulfill the *lust* of the *flesh*. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye can not do the things that ye would. * * * Now, the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Now, certainly, these are not the "fruit" or "works" of human nature as it came from the hands of the Creator, but of fallen, sinful, fleshly human nature; therefore, of depraved, "utterly depraved," human nature.

"But the fruit of the Spirit (as contrasted with the 'works of the flesh,) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the fruits of *regenerated* human nature—"Make the tree good, and the fruit will be good." "Now that which is born of the flesh is flesh;" *i. e.*, it is that carnal, depraved, and sinful state of human nature which, like a corrupt tree, produces these abominable fruits; while "that which is born of the Spirit is spirit;" *i. e.*, that regenerated and holy state of human nature that, as a good tree, yields those good and holy fruits.

5. Notwithstanding Mr. Lard disputes Mr. Jeter's interpretation of the term "flesh," he does not tell us what he understands it to mean. From all he has said, one would infer that he understands the term in its literal sense. That is, as simply designating the *material* part of man. If Mr. Lard does not understand it in this sense, it becomes him to tell the world in what sense he does understand it.

II. The second particular Mr. Lard gives us from Mr. Jeter, is:

"He [man] is without spiritual life, without holiness, without moral worth—dead in trespasses and sins.—Eph. ii: 1."

Mr. Lard replies: "Now, we admit that man, unregenerate, is without spiritual life, without holiness, but not quite that he is without moral worth; or rather, we admit that man is unregenerate. But this is not the question at issue, neither does it imply it. Is a man who is admitted to be without spiritual life to be therefore deemed utterly depraved? This is the question."

Well, let this be the question. Then it is to be decided by the meaning of the two terms "death" and

"life." Man is admitted to be "dead in sins," to be without "spiritual life." Then is he not utterly depraved? Let us see.

1. As *death* is the opposite of *life*, to ascertain what death is, we must first ascertain what life is. What does the Bible call life—spiritual life? The following passages from that book answer this question: "We know that we have passed from *death* unto *life*, because we *love* the brethren. He that loveth not his brother, abideth in death."—1 John iii: 14. Now, here you see that he who *hates* is in a state of *death*, while he who *loves* is in a state of *life*. And that he was once in the former state, but has passed out of it into the latter. It follows, then, that love is life, and hatred, its opposite, is death. This view is confirmed by Rom. viii: 6, 7: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God."

Now, note, in 1 John iii: 14, it is called *hate;* here it is called *enmity*. The carnal mind is *death*. The carnal mind is *enmity*. Then death is enmity. Now, as the spiritual mind is the opposite of the carnal mind, it follows that as the carnal mind is *enmity*, the spiritual mind must be *love*, for love is the opposite of enmity, and *vice versa*.

Now, if the views here given of the meanings of the terms *death* and *life* are correct, of which I think there can be no doubt, they settle the question of *utter depravity*. There can be no life in death. There can be no love in enmity. A state of love, of life, was man's *primeval* state, a state of enmity, of death, is man's fallen, depraved state. Now, as man in the fall retained no love, no life, he is *utterly depraved*.

Mr. Lard says: "If to be destitute of spiritual life,

were a consequence of utter depravity, or necessarily implied it, then of course the existence of that would prove the reality of this."

I answer by saying, the destitution of spiritual life is not the *consequence* but the *cause* of depravity, or rather, it is depravity itself, just as destitution of natural life is the cause of death, or rather death itself.

Mr. Lard says: "The absence of one thing can never be used to prove the presence of another, unless the one can not be absent without the other being present."

I admit it. But I answer, that the absence of life is the presence of death. Just as the absence of light is the presence of darkness. Or, in other words, the one can not be absent without the other being present. Mr. Lard seems to think that to be "dead in sins," and to be "depraved," are two things. But they are surely two names for the *same* thing.

Mr. Lard denies that depraved man is destitute of "moral worth." Whether he is or is not, depends upon the meaning of the term "moral worth." Moral worth, I take it, means the same as "moral *rectitude*." Moral rectitude consists in an *inward and outward conformity to God's law*. Well, that says: "Thou shalt *love* the Lord thy God with all thy soul, with all thy mind, and with all thy strength." And this one word "love," is, as Paul says, the fulfilling of the law. "Love," then, is "moral worth." Well, is not carnal man destitute of love? He who says no, contradicts the Bible. Now, as man is destitute of love, he is destitute of "moral worth."

Mr. Lard says: "The expression, 'dead in trespasses and sins,' with which Mr. Jeter terminates the preceding extract, and upon which he rests its truth, proves nothing in his favor. If an absolute death were meant, then

perhaps it might; but such is not the case. A man absolutely dead is as incapable of sinning, as he is of being righteous, whether the death be that of the body or that of the spirit."

Reader, let us notice this extract carefully. For this purpose I will take it up item by item:

1. The expression "dead in sins" "proves nothing for Mr. Jeter." Now, let us see. Mr. Jeter says: "Man is without spiritual life." Does not this expression prove that? If it does not why did Mr. Lard admit it? He says: "We admit that man is without spiritual life." Mr. Jeter says: "Man is without holiness." Does not this expression prove that? Can a man have holiness and yet be dead in sins? And why, I ask again, did Mr. Lard admit this also? He says: "We admit that man is without * * * holiness." Mr. Jeter adds in the last place, "Without moral worth." This Mr. Lard does not quite admit. But the phrase, "not quite," does not allow of an unqualified denial. But we can very well afford to do without his admission here. I have shown to be dead in sins is to be without love, and to be without love is to be without "moral worth." So, after all, the expression fully sustains Mr. Jeter!

2. "If an absolute death were meant, then perhaps it might" sustain Mr. Jeter.

Is not an absolute death meant? If a man has *no life* in him, is he not *absolutely* dead? Well, our Savior, Christ, says: "Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life in you*."—John vi: 53. I again say, as love is life, he who is destitute of love, is destitute of life, absolutely destitute. Well, unregenerate man is destitute of love, therefore destitute of life. Said Jesus: "I know you, that ye

have not the love of God in you."—John v: 42. Man in a moral point of view, has not had merely a "*fainting spell.*" He is not in a mere *comatose* state. His conversion does not consist in mere *resuscitation.* He passes from *death* unto life. He is *quickened.* Every converted man is as one alive from among the dead. He is "*risen* with Christ."—Col. iii: 1. Now, as an absolute death is intended, the expression sustains Mr. Jeter.

3. "A man absolutely dead is as incapable of sinning as he is of being righteous."

There is just as much truth in this statement as there would be in saying: "A man absolutely *dishonest* is as incapable of *stealing* as he is of *paying* his *just debts;*" or in saying: "A man absolutely *avaricious* is as incapable of being *covetous* as he is of being *benevolent!*" A man absolutely dead, in the sense of the Scriptures, is one wholly alienated from God. Is such a one as incapable of *rebellion* as he is of *loyalty?* He who would assert it would not know what he is talking about.

§ 3.

Mr. Lard thinks the very power to sin involves a virtual refutation of one of Mr. Jeter's chief objections to his theory of conversion, to wit: the impotency of motives upon the sinner's will.

"The power to sin," he adds, "is not the mere physical power to sin, but the moral power. It is the power to sin or not, just as we choose. He who can not choose between sinning and not sinning, can not sin. And the power to choose implies the power to choose for reasons; and this of course, that he who chooses is susceptible of being determined by motives. This is all we contend for; but in contending for this, it must be ap-

parent that we contend not merely that the sinner can be determined by motives in some cases, but that he can be in all cases; and hence, of course, in that of conversion."

Then I suppose the question is the potency of motives, or their impotency on the sinner's will. Mr. Lard contends for the former; Mr. Jeter for the latter. And, therefore, Mr. Jeter contends for the agency of the Holy Spirit in conversion, and Mr. Lard denies it! If the sinner can be determined by motives in all cases, conversion not excepted, of course motives are all that is wanting in the case, and the Holy Spirit may "stand aside!!"

There lurks ingenious sophistry in the above quotation from Mr. Lard. While it is very plausible, it is very false. When he says: "He who can not choose between sinning and not sinning, can not sin," he seems to utter an axiom, but he utters a sophism. When he says, "The power to choose implies the power to choose for reasons, and this, of course, that he who chooses is susceptible of being determined by motives," we are almost ready to acquiesce, being blinded by the glare of its plausibility. But let us put the glass of revelation and facts to our eyes, and we shall see where lurks the falsehood.

1. Let us take the case of the antediluvians. We read in Gen. vi: 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Were these antediluvians susceptible of being determined by mere motives to God and to holiness? Then why did God abandon all effort for their reformation, and repent that he had made them? Why were they not converted by the earnest and terrific preaching

of Enoch, when he thundered in their ears: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him?"—Jude 14, 15. And why did Noah, that "preacher of righteousness," have no better success?

2. We know that a depraved disposition, a corrupt heart, one "deceitful and desperately wicked," will not yield to simple motives. This is the experience of the world. How often do we hear it said of an abandoned wretch: "He can not be reformed. You might as well expostulate with the winds as with him?" Yet, who ever thinks of acquitting him of blame on this account? The fact is, the more perverse and fixed the man is in sin and rebellion, the more criminal he is. The more powerless the motives to good are upon him, the more criminal is he. What is murder in the *first* degree? Is it not homicide committed with malice prepense, afore thought? The more desperately set the heart is upon an evil deed, the more powerless are the motives that should dissuade from it; and yet no one thinks that this palliates or excuses the guilt: it only increases it.

But when motives fail, the Spirit of God can succeed. In the case of the antediluvians, Enoch warned, Noah preached, but the Spirit of God *ceased to strive.* In just displeasure, God left them to perish in their sins. And as then, so now, let God say, "My Spirit shall not always *strive* with man," (Gen. vi: 3,) and there will be an end of conversion.

Mr. Lard seems to view the sinner as in a state of *equipoise* between sin and holiness, between Satan and

God, between rebellion and loyalty; and that, hence, motives to holiness and sin have the same weight, and the man is as free to yield to the one as the other. Here is his mistake. The scale has already turned. Man is in a state of alienation from God. He has declared war against his Maker. The rebellion has broken out. And now the sound of the Gospel is heard amid the clangor of arms. We, who are "embassadors for Christ," and are praying men in his stead to be reconciled to God, are dealing with *rebels*. Here lies the difficulty in the way of success. But, thank God, as Joshua, when he led the hosts of Israel to battle, saw the Captain of the Lord's host standing with his sword drawn and ready to help him, so we hear our Master saying: "Lo, *I* am with you always, even unto the end of the world;" and, hence, our hope that our Gospel will come to the people, "not in word only, but also in *power*, in the *Holy Ghost*, and in *much assurance*."—1 Thess. i: 5.

3. The third particular Mr. Lard gives us from Mr. Jeter, is: "Man is alienated from God, and opposed to his law, and consequently to truth and righteousness. 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.'"—Rom. viii: 7.

Mr. Lard then goes on to say: "The carnal mind, or, emphatically, the mind of the flesh, which is here said to be enmity to God, is something which, in this life, is never subject to the will of God; indeed it can not be. No power can tame it. Hence it is lawless in the saint as in the sinner. There is this difference: the saint by the Spirit holds it in *check;* but the sinner is governed by it. Both can control it if they will, at least to a great extent, but neither can subdue it com-

pletely. The determination to control it, the efforts so to do, and the partial success, make the difference between the Christian and the sinner."

I have quoted several strange paragraphs from Mr. Lard, but this, in my estimation, exceeds all its predecessors. The saint, it seems, is carnally minded as well as the sinner! The mind of the saint is enmity against God as well as the mind of the sinner! But the saint, *by the Spirit*, holds it in *check;* but the sinner, poor fellow, is denied the Spirit, and, hence, is governed by it! Mr. Lard must give us more than *his* assertion before we can believe all this.

1. Is the Christian carnally minded as well as the sinner? Then what *change* has he undergone? If the Christian is carnally minded, who is spiritually minded? No: the sinner is carnally minded, but the Christian is spiritually minded. The sinner walks after the flesh, but the Christian after the Spirit. The sinner lives after the flesh, but the Christian, through the Spirit, mortifies the deeds of the body. See Rom. viii: 4–14, inclusive.

2. Is it so that the "determination to control" the carnal mind, "the effort to do so, and the partial success," make the difference between the Christian and the sinner? I thought that "they who are Christ's have *crucified* the flesh with its affections and lusts."—Gal. v: 24. I have thought that the "difference between the Christian and the sinner," is this: that as "Christ is in the Christian, the body is dead because of sin, but the spirit is life because of righteousness." Does not John say, "Whosoever committeth sin is of the devil," while "he who is born of God doth not commit sin, because his seed remaineth in him, and he can not sin because he is born of God?" And does he not say, "In

this is manifest the children of God and the children of the devil?" (See 1 John iii: 8, 9, 10.) Does Mr. Lard know better than Paul and John? I presume not. I had rather believe them than him.

3. Not only does Mr. Lard teach that the Christian as well as the sinner is carnally minded, he also teaches that with his carnal mind nothing can be done. The existence of this carnal mind, he says, proves, not that the Holy Spirit is necessary to conversion, but that there is a principle in man that can not be subdued at all—can not be subjected to the law of God, either by the truth or by any other influence. Then I should like to know, in the first place, how man came by this principle? Is it an original principle of human nature? Then GOD put it there. Is it a consequence of Adam's sin? This Mr. Lard has already denied. Will Mr. Lard give us light here?

I should like to know, in the second place, how it is that, if this principle can not be subdued at all—if it can not be subjected to the law of God, either by the truth, or an influence distinct from and above it, the Christian can hold it in check? How is it that both saint and sinner can control it to a great extent? How can we hold in check and control to a great extent what we can not subdue at all?

But is it true that nothing can be done with the carnal mind? Is it true that the Christian is possessed of a mind that is "*enmity against* God?" No: in regeneration the principle is *slain*, and the "love of God is shed abroad in the heart by the Holy Ghost." "If any man be in Christ he is a new creature."—2 Cor. v: 17. God "creates in him a *clean heart* and renews a *right spirit* within him."—Psalm li: 10. "He that *loveth* is born of God, and knoweth God, for God is love."—1 John iv: 7

"He that *loveth not*, knoweth not God." Love and enmity cannot dwell in the same bosom toward the same object.

Again, I should like to ask if this principle of "enmity against God, which is not subject to his law, nor indeed can be," and which is in man, "cannot be subdued at all," if, "after his conversion this principle remains the same" in the Christian that it is in the sinner—what becomes of it at last? Does it go with the Christian into eternity? or does death destroy it? Seriously, I ask Mr. Lard for light here. Mr. Lard should reconsider this whole subject. He has left it involved in impenetrable obscurity. Will he answer the following questions:

1. Is this carnal mind a part of man's original constitution? If it is, then God is the *author of it.* This is horrible.

2. If it is not, is it a consequence of Adam's sin? If Mr. Lard says yes, he contradicts himself; for the "mind of the flesh" must be the same thing as that "form of depravity" which he admits we inherit.

3. Is the "carnal mind" and human depravity or "frailty" the same thing?

4. If not, then what is the carnal mind?

5. If it is, then where did we get it?

6. If it is the same in the Christian after his conversion that it was before, what is done for the Christian in his conversion?

7. Is he *renewed* in the *spirit* of his mind?—Eph. iv: 23.

8. If he is, then how can he still have a mind that is enmity against God?

§ 4.

Mr. Lard states Mr. Jeter's second objection to Mr. Campbell's theory thus:

"*It* (Mr. Campbell's theory of conversion) *is oblivious of the chief difficulty in conversion;*" and then makes one admission which I can not refrain from quoting: "All must admit that the chief difficulty in conversion is a serious one, and that *any theory which overlooks it must be extremely defective.*" "This witness is true." Now what is the chief difficulty in conversion according to Mr. Jeter? Mr. Lard says:

"We shall let the following language of Mr. Jeter explain:

"'Mr. Campbell maintains that "the arguments which are written in the New Testament" must be "*understood*," in order to exert their influence on the human mind. (*Christianity Restored*, p. 350.) To understand these arguments requires attention, candor, and spiritual discernment. Men attend readily to what they delight in, and believe easily what is congenial with their tastes; but the "natural man," the unrenewed, sinful man, has a deep-rooted aversion to Divine truth. His aversion is an element and a proof of his depravity. He may hear or read the arguments contained in the Scriptures, through curiosity, politeness, or a captious spirit; but to expect of him a candid, serious, docile, and obedient attention to them, is to expect to gather grapes from thorns.'"

Here, then, we see that Mr. Jeter considers that a candid, serious, docile, and obedient attention to the truth is necessary to that understanding of it which is essential to conversion. But he thinks, also, that such an attention will not be given by the sinner without the influence of the Holy Spirit. Therefore he believes in the influence of the Holy Spirit in conversion. But Mr. Lard says, only three things are necessary in the premises:

"1st. That the argument or truth 'shall be within itself intelligible.'

"2d. That we possess the ability to understand it.

"3d. That we give it the requisite attention."

But he thinks it does not require "one particle of candor." And as for "spiritual discernment," he confesses that he knows nothing about it. And therefore, of course, he denies the influence of the Spirit in conversion. He says, to understand the Gospel so as that it may produce conversion, "requires *common sense* and nothing more." Reader, can that be so? Can it be so that the Gospel can convert a soul wherein there is not "one particle of candor" or spiritual discernment?

Let us test this matter by examples. In John viii: 31, 44, we have a discourse of our Savior, delivered with all his accustomed plainness and candor, in which he pointed out the fact to his hearers, that they were in bondage to sin, and of their father the devil. But they did not *understand* him. Now, why did they not? Will Mr. Lard tell us? Were not all his requisites there? Was not the argument of the Savior intelligible? Had not his hearers the ability to understand? Then why did they not understand? The Savior intimates that they lacked *candor*. "Why do ye not understand my speech? Even because ye *can not hear* my word."—V. 43. How is this? How is it they could not hear? Were they deaf? Not naturally so. They had ears, but they heard not. Did they understand, Mr. Lard? Perhaps you will say, "They did, but would not acknowledge it." Well, the Savior says they did not: so there is the difference.

Take another example — John ix. In this chapter we have an account of the opening the eyes of the man who was born blind. He was brought to the Phari-

sees for examination. They asked him how he had received his sight. He answered, "He put clay on mine eyes, and I washed, and do see." Here this testimony is direct, intelligible, and in point; but did it convince? No. They objected that the miracle was done on the Sabbath day. But being somewhat divided about the matter, they asked the blind man, "What sayest thou of him?" He answered, "He is a prophet." Now, why did they not say so too? Why did they say, "As for this man, we know him to be a sinner?" Was the blind man more intelligent than they? Did he give better attention? Rather, was he not more candid? But look further. They prosecute the examination. They call the parents and ask them if the man before them is their son, and if he was born blind. The parents testify to the fact that he was their son, and that he was born blind. Full proof was given that the eyes of a man that was born blind had been opened. And they say to the favored one, "Give God the praise, but we know that this man is a sinner." Now, how did they know that? Was it a legitimate conclusion from any premise or fact before them? It was not. Then how did they come to it? Disingenuousness, or the want of candor. The blind man said, "If this man were not of God he could do nothing." And had they as much candor as he, they would have believed, and said the same thing. Here he could very well say to them, "Herein is a marvelous thing, that ye know not from whence he is, and yet he has opened mine eyes."

So say I, and it can be accounted for only on the principle laid down by Mr. Jeter. Had these men been under the influence of those principles which Mr. Jeter says are necessary to a proper understanding of the truth, their investigations would have led to a very different

conclusion to the one here recorded against them. They, however, only had what Mr. Lard says is necessary, and hence they failed to appreciate this proof of the Divine mission of Jesus!

Paul says, that the Jews, "because they *did not know* Jesus Christ, *nor yet the voices of the prophets*, which were read every Sabbath day, they have fulfilled them in condemning him."—Acts xiii: 27. Now, how is this? Why did they not know Jesus Christ? Why did they not know the voices of the prophets? Had they not all the requisites for which Mr. Lard contends? This same apostle tell us, "The natural man receiveth not of the things of the Spirit of God, because they are foolishness unto him, neither can he know them, because they are spiritually discerned."—1 Cor. ii: 14. He also tells us that, "If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv: 3, 4. And again he tells us, that, "God, who causeth light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—2 Cor. iv: 6.

Mr. Lard asks: "But how shall we secure the sinner's attention?" and then adds: "For clearly, according to Mr. Jeter, this is the chief difficulty in the way of his understanding the truth; and indeed, according to our 'scheme,' if we are to believe him, it would seem impossible." This is candid. But let us hear Mr. Lard further:

"In the first place, we shall frankly grant that our 'scheme' makes no provision to secure the attention of

many of the human family. We mention the following examples:

"1. Such as *will not come* to Christ that they might have life.

"2. Such as hate the light and *will not come to it.*

"3. Such as reject the counsel of God against themselves.

"4. Such as judge themselves unworthy of eternal life.

"5. Such as close their ears, and shut their eyes, lest they should see, and hear, and be converted.

"6. Such as will not attend without a *supernatural agency of the Spirit.*"

Reader, do you not ask, "If the Campbellite 'scheme' has made provision for none of these six classes, for whom has it made provision?" Where is the sinner who is not embraced in one or the other of these classes? If the Campbellite "scheme" has made provision for any sinner it must be one who *will come to Christ*, who *loves the light*, who *yields to the counsel of God*, who judges himself *worthy of eternal life*, who *opens his eyes and ears*, and who will attend *without any supernatural agency of the Holy Spirit.* And if without any supernatural agency of the Holy Spirit, without any agency at all; for the Holy Spirit has *no other agency.* But can such a sinner be found? If such can be found, let him be exhibited. He will be a "*rara avis.*" The Bible knows nothing of him. If there be such a sinner, I should like to know *how* he came to be a sinner. In what has he offended? What is his condemnation? Our Savior says: "This is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil." But the sinner for whom the Campbellite "scheme" makes provision, loves light rather than darkness! Then

what is *his* condemnation? The Savior says: "He that doeth truth cometh to the light." But is he that doeth the truth a sinner? There is no such a sinner as the Campbellite "scheme" provides for. It makes provision for the *seventh* class of sinners; *but behold, there is no such class!!!* Then it makes provision for none! This I verily believe.

Of the six classes specified by Mr. Lard, he proceeds to say:

"For securing the attention of these classes, we are free to confess, our 'scheme' makes little provision; and we shall only add, the Gospel makes none."

Reader, here Mr. Lard *begs* the question. But we will let him proceed:

"No, gentle reader; *it is Mr. Jeter's 'scheme'* that makes provision for securing the attention and achieving the salvation of all these classes! Has it not boundless claims to our charity?"

It is to be presumed that Mr. Lard has spoken ironically here, yet he has told the truth. One of our school once said to a Baptist Church, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These are the classes that our "scheme" makes provision for, and by it many of them are snatched as "brands from the burning."

Mr. Lard finally remarks: "But we have not yet answered the question, 'How shall we secure the sinner's

attention?' We reply, precisely as did Christ and his apostles, by presenting to his mind, as supremely worthy of his attention, immortality and eternal life; and by showing him that these lie completely within his reach, on condition that he submit to the Savior. If neither these, nor the terrors of the Lord, move him, the wrath of God rests on him, and he is lost. Neither reason nor revelation sanctions any other mode of securing the sinner's attention."

In this quotation there is a mixture of error and truth. We can secure the sinner's attention only by presenting such things as are calculated to secure it in an affectionate and attractive manner. But what may the Spirit of God not do? If immortality and eternal life, and the terrors of the Lord, fail to move men, is there no superabounding of grace? Will God, because he can justly punish the sinner, for refusing the Gospel, withhold the gracious influences of the Holy Spirit? Has he not said to his Son, "Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" And will he not make his promise good? Yes, the Savior rests secure on that promise, and he says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

When Mr. Lard said, "Neither reason nor revelation sanctions any other mode of securing the sinner's attention," why did he not add, "SO FAR AS WE ARE CONCERNED?" for surely he can not say, that neither reason nor revelation sanctions any other mode on God's part. Or is it his intention, by every possible mode of argument, to exclude from his "scheme" the agency of the Holy Spirit? I wonder if Mr. Lard ever did, after presenting to his congregation "immortality and eternal

life," without securing their attention, go from his pulpit to the throne of grace, and there implore the aid of the Holy Spirit, expecting an answer to his prayer, and then return to the work with a stronger hope of success. If he ever did, or does, he does not believe his own argument.

§ 5.

Mr. Lard states Mr. Jeter's third objection in these words: "Suppose this great difficulty obviated, the sinner's attention arrested, and truth brought clearly before his mind, would knowledge of Divine truth, without the special influence of the Spirit, secure his conversion? To which, of course," says Mr. Lard, "the answer is, *It would not.*" He continues—

"Now, we reply, if Divine truth, when known or understood, effects not the conversion of the sinner, then his conversion is provided for by no system of religion which is Divine."

Then stand aside, thou Holy Spirit! Thou didst come into the world by virtue of the ascension and acceptance of the Son of God in heaven, to "reprove the world of sin, of righteousness, and of judgment." But all that Mr. Lard and his brethren give thee credit for, or allow thee to do, was done by thee *eighteen hundred years ago.* They are willing to admit that thou didst take the things which are Christ's and show them to the apostles, and thus furnish the truth with its proper evidences, but they will not allow thee to do anything more for the conversion of men. Mr. Lard and his confederates say they need thee not, they acknowledge thee not. They ascribe conversion to the truth, and the truth alone. But do not take thy flight with indignance from earth because thy influence is thus ignored by him and them. Stay

with us, who still acknowledge thy agency, who need thy influence, and feel thy power. Our hope is in thee. We dread that solemn malediction: "Cursed is man that trusteth in man, and that maketh flesh his arm." While we "plant," and "water," we look to thee for the "increase;" and in every case of conversion we hear thy voice, saying: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Mr. Lard continues: "After propounding the preceding objection, Mr. Jeter adds: 'If ignorance is the only evil with which the Gospel has to contend, then, obviously, the illumination of the mind is all that is necessary for its removal. But ignorance, though it may be in itself criminal, is rather the effect than the cause of man's depravity. There is a corrupt disposition which blinds the understanding. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John iii: 19. The love of darkness, which signifies ignorance, or error, is the very root of man's depravity. This love implies an aversion to light, truth, and holiness, and is the cause of the prevalent ignorance of Divine things in the world.'"

Reader, is not the above quotation from Mr. Jeter true?—every word of it true? Yet hear what Mr. Lard says by way of reply:

"The love of ignorance, then, is the very root of man's depravity: a love which implies aversion to light, truth, and holiness, and is the cause of the prevalent ignorance of Divine things in the world. These are certainly fearful results. But are they results of man's depravity? We shall concede for the present that they are, and of that inveterate form of it for which Mr. Jeter contends. Now, is man the author of this form of depravity? The

present generation at least is not, since it is inherited. Has he the power to modify its intensity, or control it as a cause? Of course, he has not. Is he, then, responsible for his love of darkness, his aversion to light, truth, and holiness, and his ignorance of Divine things? It is impossible. Indeed, concede the existence of this form of depravity, and these results become harmless as the sigh of the wind. And this is a legitimate result from Mr. Jeter's proposition. Deny it as he will, or explain it as he may, still it follows. Nor, indeed, is this all. The real conclusion from his position is, that man is the mere creature of necessity, with no more power to avoid being what he is, or doing what he does, than a stone at rest has to put itself in motion. We advocate no 'scheme' of conversion, certainly, which provides a remedy for a case like this, alike disgraceful to the Author of man and destructive of human accountability."

I have here given the reader the full benefit of Mr. Lard's entire paragraph in reply to Mr. Jeter. Let us take it up, item by item, and look at it through the glass of Divine truth, that we may see its deformity.

1. "Now, is man the author of this depravity? The present generation, at least, is not."

Then, what follows? that the present generation is not responsible for it? Let us see. Let it never be forgotten that depravity consists in the want of love, or, in other words, in enmity to God. Now, if there is anything which God has a right to require of his creatures, it is that they supremely love him. And if there is anything for which he can justly punish them, it is for their enmity to him. There is nothing unreasonable or unjust in the apostolic aphorism: "If any man love not the Lord Jesus Christ, let him be anathema maranatha."—1 Cor. xvi: 22. But this enmity to God did not begin

with this generation. It did not even begin with man. It began with the "angels that sinned," (2 Pet. ii: 4,) "that kept not their first estate, but left their own habitation."—Jude 6. Is man not responsible for it, therefore? He who answers "No," replies against his Maker.

2. "Has he [man] the power to modify its intensity or control it as a cause? Of course he has not?"

Now, I ask, from what remark or position of Mr. Jeter's does such a conclusion as this follow? Mr. Lard should have defined what he means by the word "power" here. If he confines the meaning of the term, as he ought to do, to the possession of *means*, then man has the power. But if he extends the meaning of the word so as to include *disposition*, then man has not the power. But the want of a disposition, as I have already shown, (see § 2 of the third chapter,) does not excuse the sinner. Pharaoh had the *means* of understanding the Divine mission of Moses, and through him the Divine claims, and of letting Israel go: but he had not the disposition, therefore he neither understood the one nor did the other. Will Mr. Lard say he *could* not? Will he say he was not *responsible?* I will again say, that as *voluntary* action depends upon the possession of *means* and *disposition* both, when the latter is wanting, in one sense it may be said the man *can not* act; *i. e.*, he can not act because he *will not* act. A *covetous* man may be a millionaire, but more than money is wanting to cause him cheerfully to relieve the wants of the poor. The Bible makes a distinction between having a thing in the *power of the hand*, and having that same thing in the power of the *heart*.—Compare Prov. iii: 27, 28, and 1 Chron. xxviii: 2, 3. Before a man can perform any Christian duty, he must have it in the power of his hand and heart both. If it is in the power of his heart only, he can

not do it. If it is in the power of his hand only, he will not do it. Hence, if it is only in the power of his hand, there is a sense in which he *can*, and also a sense in which he can not. But he can not in no sense affecting his responsibility.

When Jesus said: "No man can come unto me, except the Father who hath sent me draw him," he spoke the truth; and when he said: "Ye will not come unto me that ye might have life," he also spoke the truth: for the latter is the cause of the former.

The apostle Peter speaks of some who have "eyes full of adultery, and that can not cease from sin."—2 Peter ii: 13. Are they, then, responsible? Mr. Lard's logic would say they are not. Isaiah speaks of false watchmen that "can not understand;" are they therefore excusable? And Jeremiah tells us, that they to whom he spoke had "uncircumcised ears that could not hearken;" were they therefore guiltless?

But, then, if this matter did not begin with the present generation, can it be held responsible? Let us suppose a case: Suppose one of the States of this Union should rebel against the Government, and suppose that before it is brought back to its allegiance, two or three, or even more generations should pass away, but the last generation should plead, that as the rebellion did not begin with them, they were not responsible for it, would their plea be admitted? Would not the Government respond that though the "present generation" might not be responsible for the beginning of the rebellion, it was evidently responsible for its perpetuity? So I would say of man's rebellion against God, though the "present generation" did not begin it, they perpetuate it, and for this they are responsible. Let us take another illustration, which will, perhaps, be more striking because it is from the Scrip-

tures: The Jews eighteen hundred years ago rejected their own Messiah, with an invocation of his blood upon themselves and their children. The same spirit that then cried: "Away with him, crucify him," is now inherited by their children, and the curse is still upon them! Is this right? May not the present generation of the Jews, availing themselves of Mr. Lard's philosophy, say: "This rejection of the Messiah, and this inveterate hatred of him, did not 'begin' with us. We 'inherited' it from our fathers, and we are not to be held responsible! The 'cause' of our opposition did not originate with us. It comes down to us from a generation long past; it is rooted and grounded in us; therefore blame our fathers, but don't blame us!"

In this case what would Mr. Lard do? Would he say to the Jews: "You are right. True, you love darkness, you have an aversion to 'light, truth, and holiness,' but it did not begin with this generation. Go your way. True, the curse of God invoked by your fathers is still upon you, but it rests there unjustly!" I can not suppose that Mr. Lard would say this; but it is a just deduction from the position he has taken. He must either plead for the innocence of the present generation of the Jews, or recede from his own argument!

3. "Indeed, concede the existence of this [Jeter's] form of depravity, and these results become as harmless as the sigh of the wind."

That is to say, the more fully set man's heart is upon wrong, the less guilty he is in doing wrong! Solomon says: "Because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are fully set within them to do evil." Are they therefore innocent, Mr. Lard?

Mr. Lard's argument amounts to this: If man is but

partially alienated from God, if he is so far inclined to good that he needs nothing but *motives* to bring him back, why, then he is *responsible.* But if his heart has become so fully bent on evil, so set against God as to need a gracious and drawing influence of the Spirit to bring him back, why, then, his *evil has become good!* "It is as *harmless* as the *sigh of the wind!*" This is just as wise as to say: "If a man has a *partial* enmity to his fellow-man—if he is so far inclined to love his neighbor that a word of exhortation will bring him to duty, he is guilty; but if his heart is wholly given to misanthropy and malice, so that exhortations have lost their power upon him, why then all his acts of violence and wrong toward his fellows, "are as harmless as the sigh of the wind!" He who can receive this let him receive it.

4. "The real conclusion," says Mr. Lard, "from his [Jeter's] position is, that man is the mere creature of necessity, with no more power to avoid being what he is, or doing what he does, than a stone at rest has to put itself in motion."

Create difficulties as you choose, Mr. Lard, but facts are facts notwithstanding. Can the Jew help being the successor of the crucifiers of Jesus? Is he the cause of that envy and prejudice which delivered him to Pilate? Is it not of necessity that he belongs to a "scattered and pealed" people? Can the Mohammedan help his birth and education? Is it not of necessity that he has his faith in Moslemism? Are there not hundreds and thousands of the heathen involved in labyrinths of idolatry and superstition, entailed upon them without their knowledge or consent? Disguise it as you may, quarrel with it as you may, a wrong is a wrong, let it originate when and where it may. And he who *perpetuates* it is as responsible as he who *began* it. Said Jesus to the Phari-

sees: "Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye *allow* the deeds of your fathers; for they indeed killed them, and ye build their sepulchers." Therefore also said *the wisdom of God:* "I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was *shed from the foundation of the world*, may be required of *this* generation."—Luke xi: 47–50. Now, this passage clearly teaches that the sins of *past* generations become *our own* when we *allow* them.

While Saul of Tarsus believed that Jesus was an impostor, and his followers deceivers and heretics, and to persecute them was to do God service, could he do otherwise than persecute? But was he therefore innocent? Though Mr. Lard might apologize for him, and say: "As his depravity was inherited, and his opposition to Christ inveterate, and his ignorance of Divine things the result of the circumstances of his birth and education, he was of necessity what he was; all his virulence and his breathings of threatenings and slaughter against the disciples, were as harmless as the sigh of the wind: for he no more could avoid being a persecutor than a stone at rest can put itself in motion." But Saul would tell him better. Methinks he would say: "Stop, Mr. Lard; it is true that I was alive without the law once; I was in my own estimation as touching the law blameless; and I thought then that I ought to do many things contrary to the name of Jesus of Nazareth, but I want no apology offered for me. I am now willing to confess myself the chief of sinners. I was before not innocent, as you would represent me, but a persecutor, a blasphemer, and an injurious person; and the only palliation that the circumstances of my case will allow is, I did it ignorantly and in unbe

lief. This makes my sins—not harmless as you would represent—but, just pardonable; that is all."

5. Mr. Lard says: "We advocate no 'scheme' of conversion, certainly, which provides a remedy for a case like this, alike disgraceful to the Author of man, and destructive of human accountability."

Now, the plain English of this is:

1. The degree of depravity for which Mr. Lard contends *is not*, but the degree for which Mr. Jeter contends *is* disgraceful to God. Now, how did he find that out? Can depravity in any degree be disgraceful to God unless *he is the author of it?* If he is the *author* of it, then depravity in the smallest degree is disgraceful to him. God is the author of depravity in *no sense* nor in *any degree*, and therefore his character can not be affected by it, whatever may be the truth in regard to its degree.

2. The degree of depravity for which Mr. Lard con tends *does not*, but the degree for which Mr. Jeter contends *does* destroy human accountability. I would again ask, how did Mr. Lard find that out? The idea is this: an *innocent* being is *accountable.* Well, this innocent being ceases to be innocent. The guiltless becomes guilty, the holy becomes unholy. Now, I should like to know how depraved he must become before he ceases to be accountable? How far must he go before he crosses the line of accountability? Mr. Lard would seem to say, he may hate God a little and yet be accountable; but if he have a settled and fixed hatred he ceases to be accountable! A little depravity is very criminal, but if it become "inveterate" why it becomes "harmless as the sigh of the wind!"

Mr. Lard's objection just amounts to this: a little dishonesty is criminal, but a great deal of it is harmless! Man is accountable for a little disaffection to God, but if

he becomes completely alienated he ceases to be so! There is a serpent coiled up in Mr. Lard's argument here. While he seems to be jealous of God's honor and man's accountability, he stings both. His argument is only the reiteration, but in another form, of the old infidel question: "Why doth he yet find fault? Who hath resisted his will?" He says that degree of depravity for which Mr. Jeter contends, (and which I shall show at the proper time is Scriptural,) is as harmless as the sigh of the wind. Then, of course, God should not find fault with it. He says it teaches that man can no more avoid being what he is, than a stone at rest can put itself in motion. Then, of course, man has not resisted God's will! And now, though I have replied to him at length, I feel that Paul has furnished the best (and at the same time a most significant) reply, and I here record it: "NAY BUT, O MAN, WHO ART THOU THAT REPLIEST AGAINST GOD?"—Rom. ix: 19, 20.

If Mr. Lard's "scheme," as he "frankly" confesses, makes no provision for any one whose "heart is deceitful and *desperately* wicked," (Jer. xvii: 9,) if it can not save any one who will not of his own accord receive the truth, without any drawings from God, or without the Holy Spirit working in them to will and to do, then his "scheme" makes provision for none. Jesus says he "came to seek and to save that which was *lost*." He came "not to call the righteous but sinners to repentance." His "scheme" reached "publicans and harlots," yea, even "fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners."—1 Cor. vi: 11. But Mr. Lard proposes to save only such as are of a mere *peccable* disposition. These gross sinners are beyond his reach!! I fear that the mere peccable, if such can

be found, will find his "scheme" a broken reed. They had better not lean upon it.

Mr. Lard complains "that there are some things very perverse" in Mr. Jeter's "mode of treating" his "view of conversion." "He [Mr. Jeter] treats it as if faulty, because it makes not provision to overcome every conceivable obstacle in the way of conversion; and yet he presents a no more feasible plan." He continues: "Does the Christian religion, we ask, contemplate the removal of all obstacles to conversion, and hence the conversion of all?"

I answer, the Gospel scheme of conversion yields to no obstacle as too formidable for that Divine efficiency which makes the Savior's "people willing in the day of his power."—Psalm cx: 3. And the "Christian religion" contemplates the removal of all obstacles in the way of conversion, except where it is limited by the sovereignty of God. (Rom. ix: 15, 24.) But Mr. Lard's "scheme" of conversion leaves every sinner to perish in his sins. Hear him:

"But we do maintain that every removable obstacle in the way of conversion not only may be made to yield, but that it actually does yield, when it yields at all, *to the truth and to the truth alone.* The inherent brilliant light of the truth, its searching heat and power, no obstacle can withstand, save the *voluntary and deliberate resistance of man.* And against this resistance *no provision can be made.*"*

There are just two points in the above quotation to which I would call the reader's attention, and close this number:

1. "Obstacles, where they yield at all, yield to the

* Emphasis mine.—W.

truth *alone*." Then, of course, they never yield to the Holy Spirit!

2. "Against the *voluntary* and *deliberate* resistance of man no provision can be made." Then against what kind of resistance can provision be made? I know of no resistance that is not *voluntary* and *deliberate*. Now, as these two terms characterize the resistance which every sinner offers to the Gospel, and as Campbellism, according to Mr. Lard, not only makes no provision for its removal, but denies that any can be made, of course it should acknowledge its impotency and retire from the field.

§ 6.

Mr. Jeter's fourth objection:

"*The theory under discussion is contradicted by numerous well-authenticated facts.*"

"In proof of which," says Mr. Lard, "Mr. Jeter presents first this 'fact:' 'If all the converting power of the Spirit is in the arguments addressed by him in words to the mind, then it follows that every minister of the Word must be successful in converting souls to Christ, in proportion to the distinctness with which he presents the arguments of the Spirit to the minds of his hearers. The same measure of power must, under similar circumstances, produce similar results. But does this conclusion agree with the experience and observation of Christian ministers?'"

"We reply," says Mr. Lard, "if the power be uniform, and the circumstances *precisely similar*, then the results will be so too. *Now, we maintain that the converting power is in the truth, and hence, that the power is uniform.*"

I have emphasized that part of Mr. Lard's reply to which I wish to call the reader's special attention. Mr

Lard here fully admits that he and his brethren believe and "maintain" that "*all*" the converting power of the Spirit is "in the arguments addressed by him to the mind;" or "in the truth," as Mr. Lard prefers to express it. Then, of course, as the Holy Spirit has put all his converting power into the truth, he is now, so far as conversion is concerned, *power*-LESS! Why, then, does Mr. Lard say, in his "proposition," in *conversion*: "*He operates?*" CAN A POWERLESS AGENT OPERATE?

A second "fact" presented by Mr. Jeter, in support of his objection, according to Mr. Lard, is this: "Christ was an unrivaled preacher of the Gospel. (Mark i: 1.) 'Never man spake as he did.' * * * But what was the result of his ministry? It was *unsuccessful*—not wholly so—but it produced no such results as from his pre-eminent qualifications might have been expected; no great moral revolution, and no extensive revival of true religion."

This fact Mr. Lard admits; but how does he account for it? He says the Savior ascribed it, among others, to the following causes:

1. "This people's heart is waxed gross," etc.

2. "Had ye believed Moses, ye would have believed me," etc.

3. "How can ye believe who receive honor one of another?" etc.

4. "Ye will not come unto me that ye might have life," etc.

"But," says Mr. Lard, "among all the causes *did he ever once mention a want of power in the truth?*"

I would reply by asking, has not Mr. Lard already told us that the "voluntary and deliberate resistance of men," can "*withstand*" the "*power*" of the *truth?* Now, as Jesus Christ, according to Mr. Lard, employed no power

but that of the truth to overcome this "resistance," as he *failed* to overcome it, to what else could he ascribe it but to the "want of power in the truth?"

But how does Mr. Jeter account for the Savior's failure? Mr. Lard quotes him as saying:

"*The converting power of the Spirit was not present—was withheld in wisdom and righteous judgment.*"

This horrifies Mr. Lard. He says:

"We blush for the pen that drew this libel upon the Divine character."

A man should first be very sure he is right before he expresses himself as Mr. Lard has here done. Has Mr. Jeter here drawn a "*libel*" upon the Divine character? Reader, turn to the sixth chapter of the Gospel by John, and examine it carefully, and then judge between Mr. Jeter and Mr. Lard. In this chapter, one of our Savior's most important and impressive discourses is recorded. He delivered it to the multitude who sought him on account of the "loaves and fishes" with which he had just miraculously fed them; but *it did not make one solitary convert.* Now, to what cause does our Savior ascribe this fact? Verses 36 and 37 answer. "But I said unto you that ye also have seen me and believe not. *All* that the Father *giveth* me *shall come to me.*" Again, verses 43 and 44 say: "Jesus therefore answered and said unto them, Murmur not among yourselves. *No man can come to me except the Father who hath sent me draw him.*" And again, verses 64 and 65 say: "There are some of you that believe not. * * * Therefore said I unto you, that *no man can come unto me, except it were given unto him of my Father.*"

Now all these verses teach the following facts:

1. This multitude were not converted by the Savior's preaching, though he preached to them the truth.

2. The reason assigned by the Savior is, the Father did not give them to him. He did not draw them.

3. Therefore, for this reason they could not come to him.

Will Mr. Lard call this a "libel upon the Divine character?" Will he "blush for the pen that drew" it. And now note particularly the "truth" was present here, but the Divine drawing was not present. Then the Divine drawing is something distinct from the truth. Note again, this Divine drawing was withheld. Now, how and why was it withheld? Mr. Jeter answers, "in wisdom and righteous judgment." This, as before remarked, horrifies Mr. Lard. Well, I can not help it. He can not deny the fact. Then let him account for it as best he can. I am satisfied with Mr. Jeter's answer.

I must direct the reader's attention to one more passage. (Luke iv: 16-22.) "And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written: The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth."

Now, may we not suppose that the sermon the Savior preached on this occasion was most exquisite and inimitable? But what was its effect? Did it make a single convert? Not one. His hearers only reproached him with his humble origin. "Is not this Joseph's son?" Now, how did Jesus account for his failure? Hear his own words: "And he said unto them, Ye will surely say unto me this proverb: Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the days of Elisha the prophet; and none of them was cleansed save Naaman the Syrian."

In this answer, we see a delicate allusion to the doctrine of sovereign discriminating grace. In the days of Elijah, God selected one widow out of many. And in the days of Elisha, God selected one leper out of many. And so now "there is a remnant according to the election of grace." Here was a fulfillment of the prophecy, "Though the children of Israel be as the sand of the sea, yet a remnant shall be saved."

This doctrine may fill Mr. Lard with wrath, but this does not prove it to be untrue. So it did them of the synagogue. And they thrust out the Divine preacher, and would have cast him down headlong over the cliff, or brow of the hill, whereon their city was built, had he not passed through their midst and gone his way. (V. 28, 29.)

And whatever may be the feeling Mr. Lard may experience, while contemplating this sentiment, our Divine Lord will say, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, because it seemed good in thy sight." —Luke x: 21.

From the foregoing, the reader can see that Mr. Jeter's objection is fully sustained, and that Mr. Lard has failed —utterly failed—to meet it.

Let us pass to Mr. Jeter's fifth objection:

"*Mr. Campbell's theory of the Spirit's influence is incompatible with prayer for the conversion of sinners.*"

I do not know that I can do the reader a better service than to lay before him all that Mr. Lard has said by way of reply to this objection, and add a few brief remarks by way of comment. He proceeds as follows:

1. "Has God but *one way* in which he can answer prayer for the conversion of sinners—to wit, *through an influence of the Spirit, distinct from and above that of the truth?* If not, then the objection is void. Mr. Campbell's theory is certainly incompatible with prayer for the conversion of sinners through a '*supernatural agency,*' but not with prayer for their conversion, in any way in which conversion ever happened."

In the above, the emphasis is Mr. Lard's. Now, let the reader note one thing Mr. Lard impliedly admits—the validity of Mr. Jeter's objection, if God converts the sinner by an influence of the Spirit *distinct* from the truth. But he calls the objection "void," because he denies such an influence of the Spirit in conversion. And he frankly admits that Mr. Campbell's theory of conversion is incompatible with prayer for the conversion of sinners through a *supernatural agency.* And now, be it remem-

bered, that if the Holy Spirit has any agency at all in the conversion of sinners, it is necessarily a *supernatural* one; and if he operates in conversion at all, his operation is something *distinct* from truth, and hence Mr. Lard has here plainly denied the agency of the Holy Spirit in conversion.

But let us hear him further:

2. "Mr. Jeter is profoundly ignorant of the manner in which our heavenly Father answers, where he does so at all, the prayers of his children. We know not what we should pray for as we ought, and surely much less the manner in which these prayers are replied to. It is enough for us to know, that 'prayer for all men' has been made a duty. Hence we pray for them, not because it happens to be COMPATIBLE with some theory, however wise, but because God has made it our DUTY to do so. All beyond a conscientious discharge of our duty we leave with Him who works all things after the counsel of his will. That he does, in the way which to him seems best, answer or not these prayers, as they happen to accord or not with his gracious plans, and to be for the good of his erring children, we profoundly believe. When, now, Mr. Jeter undertakes to set Mr. Campbell's 'theory of the Spirit's influence' aside, after having so signally failed to do so in other ways, by an OBJECTION based on his profound ignorance of the manner in which God answers prayers, he compliments neither his head nor his heart."

Now, reader, can you make anything out of the above quotation? I can make only two things out of it:

1. Mr. Lard can see no compatibility between prayer for the conversion of sinners, and his or Mr. Campbell's theory of conversion, for he had made no effort to show any. Had Mr. Lard seen any clearance to make it

appear that there is any compatibility between his "theory" and prayer for the conversion of sinners, he most certainly would have made the effort; for he shows too much feeling to remain silent if he had anything to say.

2. Mr. Lard has mistaken the *ground* on which Mr. Jeter bases this objection. He says he "bases it on his *profound ignorance* of the manner in which God answers prayer;" when every one else but he can see that Mr. Jeter bases it upon THE INCOMPATIBILITY of the Campbellite theory of conversion with prayer for the conversion of sinners!

3. "There is no duty upon the propriety and necessity of which Christian men are more cordially agreed, than that of frequent fervent prayer for the conversion of sinners. Any system of religion which should ignore it, would be justly exposed to the derision of all good men. Mr. Jeter knew, and admits, reluctantly we fear, that Mr. Campbell and his brethren believe in and practice this duty. And yet he wished to expose us, as a denomination, to the odium which he knew could attach to a people only who repudiate the duty; and this he sought to do by an effort to make it appear that our 'theory' of Spiritual influence is 'INCOMPATIBLE' with prayer for the conversion of sinners. There is not a more unmanly thing in his books, numerous as such things are, than the preceding objection. But in a work written to insult and not to refute, we could expect nothing better."

Reader, I have now given you everything Mr. Lard has said in reference to this fifth objection of Mr. Jeter's. And now let me ask you if there is the first thing said by Mr. Lard that answers the objection? If there is, it has wholly escaped my notice. It is true that Mr. Lard says: "Mr. Campbell and his brethren *practice* the duty of praying for the conversion of sinners, but that

is no proof of the COMPATIBILITY of their theory of conversion with it. The following facts will, I think, show to a demonstration that their "theory" is incompatible with prayer for the conversion of sinners.

1. We have already seen that, according to their theory, all the converting power is now in the truth. Let me again quote from the eighty-third page of Mr. Lard's book:

"*Divine truth is itself the vital power by which, in all cases*, the Spirit effects conversion; in other words, that the Spirit *spends* on the mind of the sinner, in conversion, *no influence except such as resides in the truth* as Divine, as of the Spirit. And we shall further add, *that neither in quantity, nor in force, do we conceive that this influence can be increased* and the human will be left free."

Now, let any man, if he can, make the sentiments here uttered, compatible with prayer for the conversion of sinners. When a Campbellite prays to God for the conversion of sinners, what does he ask or expect God to do? He expects no new revelation of truth. He expects no new addition or increase of influence or force to be given to the truth already revealed. He expects nothing to be done for the disposition or will of the sinner. Then what does he expect God to do in the premises? Nothing whatever, as I can see. Here, then, is incompatibility.

2. Mr. Lard, as we have seen, (chapter ii, § 1,) denies that it is the duty of a sinner to pray for his *own* conversion. And he says, the position that he should, is one of the *gross and fatal delusions* of Protestants—that is a *shame* to the Baptist denomination that it should *hold and teach* it—and that he has the most *painful apprehension as to the fate* of those who hold and teach the

doctrine. And though the sinner may, day after day, and week after week, and even year after year, repeat it, it is still a "*fruitless* prayer." Then how can it be compatible for him and his brethren to pray for it? Can it be right for him to ask God to do for the sinner what the sinner should not ask God to do for himself?

3. According to Mr. Lard and Mr. Campbell, the sinner can not be converted unless he is baptized. Let us hear Mr. Campbell. In "*Christianity Restored*," pp. 200 and 201, we read:

"But the second discourse, recorded by Luke, from the lips of the same Peter, pronounced in Solomon's Portico, is equally pointed, clear, and full in support of this position. After he had explained the miracle which he had wrought in the name of the Lord Jesus, and stated the same Gospel facts, he proclaims the same command: 'Reform and be converted that your sins may be blotted out;' or, 'Reform and turn to God, that your sins may be blotted out; that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus, whom the heavens must receive till the accomplishment of all the things which God has foretold,' etc. Peter, in substituting other terms in this proclamation for those used on Pentecost, does not preach a *new* Gospel, but the *same* Gospel in terms equally strong. He uses the same word in the first part of the command which he used on Pentecost. Instead of '*be immersed*,' he has here '*be converted*,' or '*turn to God*;' instead of '*for the remission of sins*,' here it is, '*that your sins may be blotted out*;' and instead of, '*you shall receive the gift of the Holy Spirit*,' here it is, '*that seasons of refreshment from the presence of the Lord may come*.' On Pentecost it was: 1. 'Reform;' 2. 'Be immersed;' 3. 'For remission of sins;' and 4. 'You shall receive the gift of the

Holy Ghost.' In Solomon's Portico it was: 1. 'Reform;' 2. 'Be converted;' 3. 'That your sins may be blotted out;' and 4. 'That seasons of refreshment from the presence of the Lord may come,' that 'you may have righteousness, peace, and joy in the Holy Spirit.' So read the different clauses in those two discourses to the Jews, expressive of the same acts."

* * * "Why the apostle Peter should have used 'converted,' or 'turning to God,' instead of 'be immersed,' is, to the candid and unprejudiced reader of this narrative, very plain. After Pentecost the disciples immersed on that day *having turned to God* through Jesus, were spoken of by their brethren as *discipled* or *converted* to Jesus. The unbelieving Jews, soon after Pentecost, knew that the disciples called the immersed '*converted;*' and immersion being the act of faith, which drew the line of demarcation between Christians and Jews, nothing could be more natural than to call the act of immersion the converting of the Jew. The time intervening between these discourses was long enough to introduce and familiarize this style in the metropolis, so that when the Christian said, '*be converted,*' or '*turn to God,*' every Jew knew the act of putting on the Messiah to be that intended," *i. e.*, immersion.

Here every reader can see that conversion with Mr. Campbell means immersion.

Mr. Lard says of conversion: "It comprehends all that made the difference between the alien and the baptized person, and hence, of course, baptism itself." He therefore contends, that "conversion and baptism must, to a certain extent at least, be identical." He also says: "Baptism is that part of turning to God, which the word conversion more especially applies to." Now, I contend that if baptism is *a part* of that whole process of turn-

ing to God, which we call conversion, if it is at all *identical* with conversion, why then, no one can be converted without baptism; and hence, to convert a man, we should not pray for him, but baptize him!

Now, take the three reasons I have given, and do they not demonstrate that the Campbellite theory of Divine influence and conversion, is incompatible with prayer for the conversion of sinners? And now I would say to Mr. Lard, and all other Campbellites, that I do not thus argue to cast "odium" upon them, nor to "insult" them, but to convince them that Mr. Jeter's objection is well founded, and that they should yield to its force and abandon their untenable position on the subject of conversion and Divine influence. They acknowledge (and I am gratified that they do) the obligation of prayer for the conversion of sinners; and now let them feel that this very fact requires that they believe in the "*supernatural agency of the Holy Spirit in conversion.*"

§ 7.

Mr. Lard states Mr. Jeter's sixth objection thus:

"*Mr. Campbell's theory of conversion is inconsistent with the introduction of the millennium.*"

Mr. Lard remarks: "In support of this objection, Mr. Jeter has written some seven pages; and yet in not one line of the seven, has he furnished a particle of evidence that his objection states the truth. It is an objection of a piece with the one immediately preceding it, [see last section,] strictly, an objection based on his ignorance. It amounts to this: Mr. Campbell's theory of conversion is inconsistent with something of which little or nothing is known!"

I. Is it true that "not one line of the seven" pages written by Mr. Jeter, furnishes not "a particle of evi dence that this objection states the truth?" This ques-

tion is determined by another, namely: "Has Mr. Jeter given us a true definition of the millennium?" I will answer this question presently.

II. Mr. Lard says this "objection" is "based" on Mr. Jeter's *ignorance;* or "something of which little or nothing is known." Be it remembered, Mr. Jeter quotes *Mr. Campbell's* definition of the millennium; hence, Mr. Lard here reproaches *him* as well as Mr. Jeter. And, by the way, he does no great credit to himself, for he evidently shows that he, at least, knows "little or nothing" about the millennium! and is, therefore, incompetent to judge or write in the premises! And yet he *modestly* differs from Mr. Campbell, pronounces Mr. Jeter wrong, and intimates that the millennium will be introduced by "magnetism or submarine telegraphs!"

Reader, let us now take up the question: Has Mr. Jeter given us a true definition of the millennium?

Mr. Jeter says: "I will permit him [Mr. Campbell] to define what I mean by the millennium: 'There is reason, clear, full, and abundant, to justify the expectation, that the reign of favor, or the government of Jesus Christ, shall embrace, under its most salutary influences, the whole human race; or that there are plain, literal, and unfigurative, as well as figurative and symbolic representations, in both Testaments, which authorize us to expect a very general spread of evangelical influences, so that the whole race of men, for a long period of time, shall bask in the rays, and rejoice in the vivifying power of the Sun of Righteousness.'—*Mill. Har.*, vol. i, p. 54. This consummation, described in the glowing language of prophecy, has been the grand object of the hopes, prayers, and labors of the saints in all ages. Whatever contributes to hasten this glorious period must, if its tendency is perceived, awaken universal delight among

the lovers of Christ. Every principle, theory, or practice, which is inharmonious with its introduction, is erroneous."

Reader, is not all this correct? Let the following portions of Holy Writ answer:

1. Rev. xx: 1–6, inclusive. [I must request the reader to do me and himself the favor of reading the passages I note. It would require too much space to transcribe all of them.] Here we see that the "old Serpent," in other places called "the Devil," and "Satan," is to be bound a thousand years, during which time a glorious state of things is to be experienced and enjoyed by the people of God. To this agree the words of the prophets.

2. Isaiah ii: 2–4, inclusive: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." This passage needs no comment. Its full realization, during the reign of the Messiah, no Christian can doubt. We look for this blessed state of things during the millennium.

3. Psalm lxxii. Read the whole psalm. Note particularly the following passages: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea

to sea, and from the river to the ends of the earth. * * * His name shall endure forever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Is not the whole of this psalm, especially the parts quoted, a prophecy concerning Christ? Do we not look for its accomplishment in the millennium?

4. Isaiah xi: 1–9, inclusive. Here Isaiah introduces to our attention our Divine Savior under the figure of the Branch that shall grow up out of the roots of the stem of Jesse. He tells us what he shall be, and what he shall do, and what shall be accomplished by his agency, and winds up by saying: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Does not this look forward to the millennial reign of Christ?

5. Isaiah xlix: 8–21, inclusive. This is another sublime prophecy of what shall take place under the reign of the Messiah. It can be fully accomplished only in the millennium. Then, indeed, the heavens shall sing, and the earth be joyful; and Zion, who had languished at times, and at other times obtained but partial successes, shall joyfully see her sons coming from far, and her daughters from the ends of the earth, and exclaim: "Who hath brought up these? Behold, I was left alone; these, where had they been?" The answer of God is: "Behold, I will lift up mine hands to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

6. Isaiah, chapter lx, contains another glowing description of what shall be accomplished under, and during the reign of the Messiah. The enraptured prophet begins by saying: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Thus continues this glowing prophecy, but I need not transcribe more. Remark is needless; explanation unnecessary. I must, however, record the last two verses: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

7. Daniel vii: 13, 14–18, 27. Read all these verses together. You see the Messiah coming in the clouds of heaven to the Ancient of days—the Father—and receiving "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." You see also, that the "saints of the Most High shall take the kingdom, and possess the kingdom forever and ever." That "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the

people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And you finally see this is the consummation: "Hitherto is the end of the matter." We look for the perfect and full completion of this, only in the millennium.

8. Zech. viii: 20, 21, 22: "Thus saith the Lord of hosts, It shall yet come to pass, that there yet shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Reader, does not this prophecy look for its full completion also to the millennium?

And now, do not all these prophecies fully sustain Mr. Jeter's (rather Mr. Campbell's) definition of the millennium? And do they not render supremely ridiculous Mr. Lard's assertion, that the millennium is something about which little or nothing is known?

III. Mr. Lard says: "But it is proper to hear Mr. Jeter's account of the manner in which the millennium is to be introduced. 'It is,' he observes, 'most manifest that the millennium can not shed its blessings on the world without some new agency or influence, or some great increase of existing influences. We need expect no new revelations for our instruction, no new powers to be imparted to the human mind, and no new means of spreading the Gospel and enlisting attention to it. How, then, is the millennium to be introduced? By an increased efficiency of the Divine Word.'" Mr. Lard adds: "The millennium, then, is to shed its blessings on the world by an increased efficiency of the Divine Word

Now, a more perfect conceit never haunted the brain of a Chaldean astrologer."

Now, reader, let us see what saith the Scriptures? Consult again the passages I have above cited. In the psalm quoted it is plainly stated that these wondrous things shall be done by the "Lord *God of Israel*," (v. 18.) In the second chapter of Isaiah, they are ascribed to the fact that "out of Zion *shall go forth the law, and the word of the* LORD from Jerusalem," and that *God* "*will teach us of his ways.*"

In Isaiah xi, they are attributed to the fact that the "earth shall be *full of the knowledge of the* LORD," and that the Messiah "*shall smite the earth with the rod of his mouth*," and that the LORD shall set his hand to do it.

In Isaiah xlix, they are ascribed to the fact that God will make his mountains a way and his highways shall be exalted; that he would comfort his people and have mercy upon his afflicted; that he would exercise toward them that tenderness of affection which a woman exercises toward her sucking child, and the son of her womb. And, finally, to the fact that God would "lift up his hands to the Gentiles, and set up a standard to his people."

In Isaiah lx, they are ascribed to the fact that the light of Zion had come, that the glory of the Lord had risen upon her, that the LORD had risen upon her, and the glory of the LORD should be seen upon her, etc., etc.

I need not requote Daniel and Zachariah. Their testimony accords with these. They all show that Mr. Jeter is right, and that when Lard calls his view a "perfect conceit," such as haunted the brain of a "Chaldean astrologer," he stops but little this side of blasphemy.

I think every reader outside of the Campbellite ranks, and I hope many inside too, will have no difficulty in

seeing that in all these prophecies the *ordinary* means of conversion are mentioned. But they are mentioned in connection with prophetic promises of *increased efficiency.* God will say of every impediment now in the way of the complete triumphs of the Redeemer, as he said of the difficulties in the way of the completion of the second temple, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Our blessed Lord is our spiritual Zerubbabel. He is the man whose name is the BRANCH, and who is to build the temple of the LORD. And he will do it neither by might, nor by power, but by Jehovah's *Spirit;* and when the last stone is carried up, it will be with shoutings of GRACE, *grace* unto it.

IV. Mr. Lard says, finally, "The objection obviously assumes that the millennium is to be introduced *by conversion.* But this we deny."

1. How can Mr. Lard deny this when he confesses *that he knows but little, if anything, about the millennium?*

2. How can he deny this in view of all the passages above quoted? Let the reader refer to them again. Read especially Isaiah ii and Zachariah viii. If we should consult only Revelation xx, we should see that Satan is to be bound and prevented from deceiving the nations any more, (v. 3,) and that the saints are to sit on thrones, and judgment is to be given unto them. Now all this must signify a spiritual exemption from Satanic molestations, and an exalted position in the kingdom of Christ. And surely, all this implies conversion.

I presume not to know the heart, but I can not divest myself of the impression that Mr. Lard *felt* the force of this objection. He saw that he could not admit Mr. Campbell's definition of the millennium, and then reconcile his theory of conversion with it. Hence he chose to

differ from Mr. Campbell. But in differing from him he differs from a greater. He differs from the Spirit of Inspiration himself! Nor could he admit that the millennium will be introduced by *conversion* without placing himself in an equally embarrassing dilemma. Hence he ventures to deny this also. But he does not condescend to tell us what the millennium, in his judgment, is, nor how it will be introduced, nor the means that will be employed to bring it about. He calls the idea that it will be brought about by "an increased efficiency of the Divine Word," a conceit as perfect as any that ever haunted a Chaldean astrologer's brain, intimates that magnetism or a submarine telegraph may introduce it, and then closes by saying, "we feel compelled to pronounce his [Jeter's] present objection sheer nonsense!!"

Nothing is plainer to my mind than that Mr. Jeter's objection is well-founded, has been by him fully sustained, and is only made the stronger by this impotent effort of Mr. Lard's to meet it.

§ 8.

Mr. Lard states Mr. Jeter's seventh objection thus:

"*The assumption under consideration* [that the Spirit operates in conversion through the truth only] *is incompatible with the salvation of infants.* They enter into the world, as Mr. Campbell admits, with depraved hearts. Dying before they attain to years of intelligence, they must enter heaven with their moral natures unchanged, which is impossible; they must be renovated by death, which is a mere figment; they must be renewed by the Holy Spirit without the word, the possibility of which Mr. Campbell can not conceive, or they must be lost. I do not charge him with admitting this consequence; but it appears to be logically deduced from the position which

he assumes, and all his ingenuity has not enabled him to escape from it."

In reply to this objection, Mr. Lard says some things which he, I have no doubt, thinks are shrewd and witty, but I esteem them weak and useless. I will, therefore, pass them by in silence, and quote the only sentence of importance to us:

"*Mr. Campbell does not admit that infants are depraved in any sense which makes it necessary to regenerate them, either with or without the Word, in order to their salvation.*"

The emphasis is Mr. Lard's.

1. I would remark, Then Mr. Campbell, Mr. Lard, etc., can not believe that infants are depraved at all, or they must believe that they take their depravity with them to heaven! If they are depraved at all, what becomes of their depravity when they die? Does it go to heaven with them? This is impossible: for nothing depraved or impure can go there. The "pure in heart" only shall "see God." Does it go into the grave with the body? This it can not do unless, either, 1st, it belongs exclusively to the body; or, 2d, some power separates it from the soul at death, that it may go with the body. But what could we call this separation but regeneration?

2. If the soul of the infant is so pure as to need no change to fit it for heaven, at what period, and by what means, after infancy, does it become so impure as to need regeneration? How is it, that the soul of the adult, any more than the soul of the infant, needs to be changed to be fitted for heaven? We need light here. If the soul of the infant is *pure*, (and this it must be to be fit for heaven,) we want to know at what period, and by what process, it became *impure*. The Pharisees sup-

posed that moral defilement came from without; but our Savior let them know it came from within.—Matt. xv: 17, 18. The *heart*, as a well-spring, sends up its waters, and they are like itself. Now, if the heart of the infant is at first pure, how comes it to be afterward defiled?

3. It matters not, so far as Mr. Jeter's present objection is concerned, whether the infant has to be regenerated to fit it for heaven, or not; we know that infants have been the subjects of the Spirit's influence, and this proves that he can and does operate (or, at least, has operated) without the Word. Proof: Jeremiah i: 5: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." Mr. Lard may object to this text that it simply says, Jeremiah was sanctified before he came from the mother's womb, but this sanctification does not necessarily imply an influence of the Spirit. I think it does. I can not see how God can sanctify any one and yet put forth no influence. But I will back this text with another that leaves no room for dodging. "But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth: For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb." There it is. Did not the Holy Spirit take possession of John's heart, and dwell there, without the means of the truth? This text, then, forever explodes and scatters to the wind, the word "only" at the end of Mr. Lard's proposition. And with this we are content. As to how infants are fitted for heaven, I deem it unnecessary, here, to say

anything further than this: It will be done in such a manner as to fit them to join all the redeemed in ceaseless adorations to the Father, and the Son, and the Holy Ghost, for their salvation. They will be the subjects of the same spiritual and physical resurrection. When the redeemed from earth shall exclaim, "Unto him that loved us, and washed us from our sins in his own blood," etc., I do not suppose that those saved in infancy will be silent. And when the Lamb in the midst of the throne received the book from the hand of him that sat on the throne, and all the inhabitants of heaven were moved with adoring rapture, "and they sang a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,"—I do not suppose that infants' spirits, who had already gone to heaven, saw any incongruity in their joining in the anthem. But if Christ redeemed them by his blood, they were under the curse as well as others. If he washed them from their sins, as well as others, they were also defiled; and this he did, if these heavenly songs are compatible to them.

4. It is a circumstance, in my estimation, more than suspicious, that Mr. Lard's, *alias* Mr. Campbell's, theory, requires so many denials of truths long and generally received. They themselves should suspect their own theory. I hope they will, and give it a serious and candid re-examination. It is a fearful thing to invent and advocate a theory that makes man so pure and innocent as to render the influence of the Holy Spirit unnecessary, and takes a large portion of an apostate race to heaven without any moral renovation!

I pass to Mr. Jeter's eighth objection, as stated by Mr. Lard:

"*Mr. Campbell's assumption* [*the Spirit's operating through the truth only*] *is wholly at war with the Scripture doctrine of Satanic influence.*

"Satan and other evil spirits are represented in the Bible as exerting a mighty moral influence for the destruction of men. They tempt, deceive, enslave, and degrade mankind. Satan is a mighty prince, and at the head of a great and spreading empire. But how do the evil spirits exert an influence over the minds of men? By arguments or motives addressed to them, by words, oral or written? Certainly not; but by a direct, internal, and efficient influence."

Mr. Lard replies to this objection, as usual, by denying. He says:

1. "We deny utterly that Satan exerts any direct influence on the human mind."

As to whether Satan does, or does not, exert any *direct* influence on the human mind, we can know nothing only as Divine revelation may enlighten us. Reader, let me lay before you what God has said on this subject. John xiii: 27: "And after the sop, Satan entered into him, [Judas.] Then said Jesus unto him, That thou doest, do quickly." Here, it is obvious that our blessed Lord alluded to his betrayal by Judas; and that Judas was instigated by the devil to betray him. Now, was not this instigation direct? I think any one but a Campbellite will answer affirmatively. Take another example. Acts v: 3: "But Peter said to Ananias, Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Now, how did Satan fill Ananias's heart? Was it not by a direct influence? I will cite but one more example. 1 Chronicles xxi: 1: "And Satan stood up against Israel, and provoked David to number Israel." The law of God says, "Out

of the mouth of two or three witnesses every word shall be established." These examples shall therefore suffice.

Reader, examine these examples, and then consider the following from Mr. Lard:

"We deny that he *does* it, [*i. e.*, exert a direct influence upon the human mind.] The question is a question of fact, which should not have been assumed, as it has been, but proved, or not made the basis of an objection. It is a sheer fiction invented for a special purpose."

When men talk in this way they ought to be very sure that they are right. It is an easy thing to call a doctrine, or a fact, a "sheer fiction." It is easy to say "we deny" so and so, but it is a hard thing to "kick against the goads."

Mr. Lard finally remarks: "But even granting, as already stated, that Satan does exert a direct influence on the mind, is it possible that Mr. Jeter can make this the ground of an argument as to what the Spirit does? Does he mean to teach, because Satan *can* do a thing, and does it for wicked ends because he can, that we are therefore to conclude that the Holy Spirit does the same thing."

No, Mr. Lard. We do not conclude that the Holy Spirit does the "same thing," *i. e.*, exert a direct influence on the mind for *wicked ends*. But go on.

"This is the pith of his argument; and yet he affects to be jealous of the honor of the Holy Spirit. How dare he assert, conceding his position to be correct, that the enormity of Satan's sin consists not in this very thing—that he *does*, because he can—exert a direct influence on the mind? For aught he knows, this may make the great trenching difference between the Spirit's intercourse with man and Satan's—a difference which makes the intercourse of the latter intensely wicked."

Now, reader, does not that sound exceedingly strange? coming, as it evidently does, from a man of some ability. If I were not fearful that some one might think it an exemplification of the apostolic adage, "Evil communications corrupt good manners," I would adopt Mr. Lard's language here, and say: "A more perfect conceit never haunted the brain of a Chaldean astrologer" than this—that the intense wickedness of Satan consists in his exerting *direct* influence on the human mind. His wickedness consists, not in *how* he influences the human mind, but, in the *tendency and object* of the influence. As Satan always influences to a *bad* end, he is wicked, "intensely wicked," whether the *manner* of his influence be "direct" or indirect. Surely a child can understand this. And for Mr. Lard to say, that "for aught" Mr. Jeter "knows" this fact, that Satan's influence is *direct* and the Spirit's not, "may make the great trenching difference between" them, is to make his own ignorance the standard by which he judges Mr. Jeter. Who is it that does not know that the "great trenching difference between" Satan and the Spirit of God is, the former always influences to *evil* and the latter to *good?* I can think of no one, possessed of a sane mind, who does not know this, unless it is Mr. Lard.

Reader, let me ask you if Mr. Campbell's and Mr. Lard's theory, that the Holy Spirit operates in conversion through the word *only*, that he has no *direct* influence upon the sinner, does not give the Devil the advantage? He has all the instrumentality which the sophistry of infidels and errorists can supply, and a *direct* agency or influence on the human heart, besides. But the Spirit of God has no access excepting through his Word, written or spoken! We can admit no such advantage to Satan, hence we discard the theory that gives it to him!

I will pass to notice Mr. Jeter's ninth objection as stated by Mr. Lard:

"Objection 9. 'The assumption that the Spirit can (*does*) operate on the soul of man, in conversion only by arguments or words, is not only unphilosophical, but contrary to *divinely recorded facts.* It is not true that physical power can not produce a moral effect. * * * Christ was created holy. "The Holy Ghost shall come upon thee," said the angel to Mary, "and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God."—Luke iv: 35. Was not the holiness of the infant Redeemer a moral quality? and was not this effect produced, not by arguments, persuasions, or words, but by the power—*the physical power* of the Highest.'"

Upon this, Mr. Lard rings the following changes:

"The holiness of the infant Redeemer *was created, was it?* Created exactly as a brad or an oyster is created; created, too, by the *physical* power of the Almighty! It was then a mere created thing, and hence, *per se*, of no more value than the color of a goose."

I do not know how to name what Mr. Lard has here said. Is it weakness? or is it madness? Is it the scoff of a skeptic? or is it the utterances of an imbecile? I will let the reader say.

1. I never supposed that any one doubted that the *man* Christ Jesus was "holy, and harmless, and undefiled, and separate from sinners" by virtue of his *miraculous conception*—that his holiness was a *part* of his nature, produced, as other parts, *by the Holy Ghost.* That it was "created." Had the holiness of the *infant* Jesus any existence before *he* existed? I presume not. Then was it not created with him? Remember, Mr. Jeter speaks of the holiness of the *human* nature of Christ,

not of the Divine that dwelt in him. Now, God the Father, by his Spirit, created the body in which God the Son was manifested. And he either created it *holy*, or he did not. And, before Mr. Lard affects such astonishment at the view Mr. Jeter has given, it becomes him to tell *how* the Divine Word took upon him our nature *without sin.*

2. Strange that Mr. Lard should regard *created* holiness as valueless as the "color of a goose!" God made man *upright*, he made a goose *gray.* Is *upright* and *gray* of equal value? Shame, shame! that a man of Mr. Lard's pretensions should make an assertion like this. Did not the same God that gave an angel his being give him his holiness? Is it not a part of his being? And yet is it as valueless as the color of a goose?

There can be no better proof of the erroneousness of Mr. Lard's theory, than it gives, in its impelling him to such strange, and weak, and silly assertions in its defense. And there can be no better proof of the force and validity of this "objection" to his theory, than this weak attempt to meet it.

Mr. Lard mentions but one more objection as urged by Mr. Jeter, to his theory of the Spirit's influence in conversion. I need not notice it here, as what he says by way of reply is valueless, and would add nothing to what we have already considered.

Now, reader, you have before you an examination of all that Mr. Lard has said, both by way of arguing his own side of this question, and by way of meeting Mr. Jeter's objections. Can you say of his theory as he has done: "We never felt more profoundly penetrated with the conviction of its *truth* than now!" I must say, that I never felt more profoundly penetrated with the conviction of its *falsehood* than now. I have weighed Mr.

Lard's arguments and his replies to Mr. Jeter's objections, I have brought them to the test of Scripture and reason, and I must say they are found wanting.

Let me appropriate the finest passage in Mr. Lard's book to my side of the question, and then the logic will be worthy of the rhetoric.

"These feeble" arguments and "objections," to our view of the agency of the Holy Spirit in conversion, "have melted at its base, like snow at the foot of the Andes, and still it stands. Mists may gather around it, and objections lie on its outskirts; but still it towers far up into a region where mists never gather, and objections never collect. Its luster may be obscured for a day; but, like the sun marching behind a pavilion of cloud, it will gleam forth at last all the brighter for the transient obscurity. We commend it, therefore, to the confidence of all good men, and commit it to the safe-keeping of God."

CHAPTER V.

THE INFLUENCE OF THE HOLY SPIRIT IN CONVERSION.

(CONTINUED.)

§ 1.

IN this chapter I enter upon the presentation of a few arguments in favor of our side of this question. After what has already been done, I deem it unnecessary to say much. I shall only offer some arguments additional to those offered by Mr. Jeter. I hope his book and mine will be helps to each other in presenting and sustaining the truth. Let the reader consult both.

The reader will, no doubt, remember that Mr. Lard has again and again alluded to the argument from *human depravity*. He virtually admits that if man is depraved to the extent that Mr. Jeter says he is, it follows that the influence of the Holy Spirit is necessary in conversion. But he denies that man is thus depraved, and, therefore, the influence of the Holy Spirit in conversion.

In this section, then, I will discuss the question of depravity. In doing this, I deem it necessary to requote some things that have already passed under review. I hope, however, that the patience of the reader will not be too severely taxed. Much patience should be exercised in this investigation. The points at issue are matters of first importance, and will, therefore, richly repay all our labor.

On page 84, at the close of his first argument, Mr. Lard says:

"And what is here said suggests the true theory of the

argument usually urged from depravity in defense of an influence above, or not in the truth. It is first assumed that man is *totally*, or as Mr. Jeter has it, '*utterly*' depraved. It is then urged that this utter depravity, or rather the resistance which is met with from it in conversion, can not be overcome by any force of Divine truth, however great, and that there is hence a necessity for another and greater influence. But, instead of assuming this, which is the main point in the argument, let the advocates of this peculiar influence come forward and show us, either by indisputable and pertinent facts, or passages of Holy Writ clear and relevant, that man *is* thus depraved; then, and not till then, will their argument be of any force or entitled to any respect."

Well, I accept the issue here made by Mr. Lard. It is then understood, that if human depravity as taught by Mr. Jeter is Scriptural, the agency of the Holy Spirit in conversion is proved. That I may not unnecessarily pass over the same ground, I refer the reader to what has already been said in chapter iv, §§ 1 and 2. I would especially remind him that Mr. Lard holds that man's present condition is but little, if any, worse than was Adam's before he sinned. And now, reader, having all these matters before you, proceed with me to the following additional proofs:

1. Gen. vi: 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Can language be stronger or more in point than this? Learned men tell us that the Hebrew word rendered "imagination," signifies also, the "purposes and desires." If it is true (and true it is, if the word of God is true) that every imagination, purpose, and desire of the thoughts of man's heart is only evil, and that con-

tinually, Mr. Jeter's is the true position, and Mr. Lard's the false.

2. Gen. viii: 21: "The Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more everything living as I have done." This passage shows that though God had brought a flood upon the world of the ungodly, it had wrought no change in man's nature. What he was before the flood, he was after it: still, therefore, "utterly depraved."

3. Psalm xiv: 2, 3: "The Lord looked down from heaven upon the children of men; to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." This passage needs no comment. It speaks for itself. None can innocently mistake its meaning, especially when it is remembered what the apostle says about it—see Romans iii: 9-12: "What then? are we better than they? No, in no wise: for we have before proved [see chapter i] both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one."

The apostle continues: "Their throat is an open sepulcher; with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." (Compare Psalm v: 9; Psalm cxl: 3;

Psalm x: 7; Isaiah lix: 7-8; and Psalm xxxvi: 1.) All these passages the apostle quotes to prove his own affirmation, that he had "before proved both Jews and Gentiles, that they were all under sin."

Let us now see what the apostle had before said: "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse: because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.

"For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those

things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

A darker picture can not be drawn than the one which the apostle has drawn here. Every term, almost, furnished by the English language to express extreme depravity, wickedness, and guilt, have been employed. How significant, then, the question, "What then? are we better than they?" And how forcible the answer, "No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."

Reader, with whose position on human depravity do all these Scripture quotations agree? Mr. Jeter's or Mr. Lard's? I will place what Mr. Jeter and Mr. Lard have said side by side, that you may the better judge.

MR. JETER'S VIEW.

"The Spirit of inspiration has drawn the picture of man's moral corruption in gloomy colors. He is utterly depraved, fleshly, sensual, and impure. 'That which is born of the flesh, is flesh.'—John iii: 6. He is without spiritual life, without holiness, without moral worth—'dead in trespasses and sins.'—Eph. ii: 1. He is alienated from God, and opposed to his law, and, consequently, to truth and righteousness. 'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed

MR. LARD'S VIEW.

"But this frailty or weakness is not sin; it is only a condition without which there had been no sin. Nor is it a consequence of Adam's sin. Adam possessed it before he sinned, else he had not sinned; hence, it is not a *consequence* of his sin. It is, however, a condition of sin, since without it Adam could not have sinned; but it is only a condition. Nor, perhaps, will facts warrant the conclusion that this frailty is, even in our case, greatly increased. For greater weakness in sinning was never displayed than

MR. JETER'S VIEW.	MR. LARD'S VIEW.
can be.'—Rom. viii: 7. This depravity pervades and controls the whole man, blinding the mind, perverting the affections, stupefying the conscience, making rebellious and obstinate the will, and prostituting the members of the body as the instruments of sin. And this moral corruption of human nature is universal. 'For all have sinned and come short of the glory of God.'—Rom. iii: 23."	by Adam. He yielded to the first temptation ever presented to him, without, so far as we know, offering the slightest resistance. No one of his descendants ever did more."

There is one fact characteristic of these quotations from Mr. Jeter and Mr. Lard, to which I must invite the reader's attention, to wit: Mr. Jeter's abounds with Scripture quotations, while Mr. Lard's has not a solitary one! There is also another fact worthy of being noted, namely: Mr. Jeter's abounds in Scripture phraseology, while Mr. Lard's is wholly destitute! Then it certainly follows that Mr. Jeter's is supported by the word of God, while Mr. Lard's is antagonistic to it.

There is but one more point to which I deem it necessary to pay attention. Mr. Lard says, our "frailty," or "weakness," or "depravity," is not a "*consequence* of Adam's sin." Now, reader, what does Paul say? Let us go to the fifth chapter of his epistle to the Romans. Now, let us begin to read at the twelfth verse: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But

not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not that it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

I do not know how to add, either to the force, perspicuity, or point of the above quotation. It evidently teaches the very thing which Mr. Lard denies. Paul plainly asserts that three things come upon all men in consequence of Adam's sin:

1. Sin, and consequently death. "By the disobedience of one man [Adam] sin entered into the world, and death by sin."

2. Judgment or condemnation. "The judgment was by one [Adam] to condemnation."

3. Depravity or guilt. "For as by one man's [Adam's] disobedience many were made sinners."

I deem it unnecessary to quote another passage or add another remark. Still, there are two passages I will request the reader to compare, to wit: Gen. v: 3: "And Adam lived a hundred and thirty years and begat a son *in his own image*." 1 Cor. xv: 47–49: "The first man is of the earth, earthy. * * * As is the earthy,

such are they also that are earthy. * * * And as we have borne the image of the earthy," etc. The first passage evidently means that the son whom Adam begat, was like himself, a *depraved human being.* And the second therefore means, that all men, as descendent of Adam are subject to *sin, disease, and death.*

Here, then, I close my first argument: *Man is utterly depraved, therefore the influence of the Holy Spirit is necessary in conversion.*

§ 2.

My second argument in support of the influence of the Holy Spirit in conversion, is founded on the promise of the Savior in connection with his final commission to his apostles and succeeding ministers, as recorded in Matthew xxviii: 19, 20:

"*And lo I am with you always, even unto the end of the world.*"

Now, my argument is this: The phrase "*I am with you,*" *is expressive of the presence of a Divine agency, distinct from all instrumentality. It does not mean the presence of argument, or motive, or "Truth," or anything else belonging to mere instrumentality. It means the spiritual presence of the Divine Being.*

In support of this argument I will cite the following proofs:

1. Exodus xxxiii: 14, 15: "And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." Now, I ask, can any one fail to perceive that Moses understood by the promise, "My presence shall go with thee," something distinct from, and more than mere instrumentality? He evidently understood the promise to denote the spiritual presence of God.

2. Numbers xiv: 42: "Go not up, for the Lord is not among you; that ye may not be smitten before your enemies." Compare Deut. i: 42: "And the Lord said unto me, Say unto them, Go not up, neither fight, for I am not among you: lest ye be smitten before your enemies." Now, is it not certain, that Moses understood the phrase, "The Lord is not among you," to denote the absence, not of instrumentality, but of the spiritual presence or agency of God?

3. Deuteronomy xx: 4: "For the Lord your God is he that goeth with you, to fight for you against your enemies." It really seems a work of supererogation to comment upon this passage. Blindness itself can see that the spiritual presence and agency of God is meant. Israel was that day to approach into battle against their enemies, but they were fearful and faint-hearted. There was present with them all the instrumentalities of war; still they needed something else to fill them with courage and make them strong. Well, this promise of God was that something else. God should go with them and fight for them, *i. e.*, give efficiency to their arms. Then, it is evident, a spiritual presence and agency were meant.

4. Deuteronomy xxxi: 6, 8: "Be strong, and of a good courage, fear not, neither be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." I defy skepticism itself to disbelieve a spiritual agency is here intended. It can mean nothing else.

5. Joshua i: 5: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee." Compare verse 9: "Have not I commanded thee? Be strong, and of good courage, be not afraid, neither be thou dismayed: for the Lord thy God

is with thee whithersoever thou goest." Nothing else can be intended here but a Divine presence and agency.

6. 1 Chronicles xxviii: 20: "And David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed, for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." Now, from all this let me ask, what was Solomon authorized to expect in his arduous labor in building God's house? Was it not the spiritual presence and agency or assistance of the God of his father David? And did he not depend upon that for success? Evidently he did.

7. I will give you but one more passage: Isaiah: xli: 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." This is a prophetic promise made to the Church. What does it denote? Evidently, the same supernatural agency recognized in all the preceding passages.

And now, if in all these seven passages, the phrase, "I am with thee," means a spiritual presence and agency, does it not mean the same thing in the promise at the end of the commission? It most certainly does. The phrase, "I am with thee," can not mean the spiritual presence and agency of God in every other place where it occurs in the Bible, and then in the commission have no such meaning. Did this phrase or promise authorize Moses, and Israel, and Joshua, and Solomon, to expect a spiritual presence and agency to aid them in their undertakings, and yet authorize no such expectation in the minister of the Gospel as he is teaching the nations? Were such a presence and agency necessary to the suc-

cess of these servants of God, and yet unnecessary to the success of the minister of the Gospel? Would the Savior promise what is not necessary? Would he promise what he will not fulfill? None dare to answer these questions in the affirmative. Then this promise in the commission is a proof, both of the presence and the necessity of a Divine agency distinct from the truth, in order to the conversion of sinners.

There is but one way, that I can possibly conceive of, in which an attempt can be made to evade the force and conclusiveness of this argument. That is, to limit the promise to the apostles and the apostolic age. But such a limitation would be perfectly gratuitous. It is suggested by nothing in the commission, or in the nature of the case. It can be suggested by nothing but exigency of the hypothesis, that the "truth alone converts." Hence the suggestion itself proves the hypothesis to be false: for there can be no reason given for the limitation of the promise, that will not be a reason for the limitation of the command which it accompanies. Every man upon whom rests the obligation of the command, is entitled to the encouragement and support of the promise.

I hold, then, that it is simply certain that if this command is now obligatory upon us, the promise is now being fulfilled to us.

I attach much importance to this argument. With my mind it has great force, and hence I call especial attention to it.

The presence of the Savior is promised to his ministers, as they go and teach, and baptize, and instruct, the nations—to the end of time. This presence means more than the presence of the truth, or anything else belonging to instrumentality. This presence is necessary

to the success of those who preach the Gospel. Therefore, the doctrine for which we contend is true.

§ 3.

My third argument is founded on Acts xviii: 9, 10:

"*Then spake the Lord to Paul in the night, by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.*"

It is clear to my mind that a spiritual presence and agency are here meant. It was promised to Paul, and was the ground of his hope of success at Corinth. The phrase, "I am with thee," in this passage, is identical with the promise in the commission, which we have just considered. And, hence, all the parallel Scriptures then brought forward can, with equal propriety, be brought to bear here. I hope the reader will bear them in mind.

We are told (verse 11) that Paul continued at Corinth after this Divine promise was given to him, "a year and six months, teaching the word of God among them." Now this evidently shows that Paul saw in the promise, the presence and assurance of an agency "distinct from and above the truth;" for he had the presence of the truth *before* this promise was made unto him, and hence needed no assurance that the *truth* would be with him. Can any one suppose that if Paul, when God said "I am with thee," had understood nothing but the presence of the truth to be meant, he would have received *additional* encouragement, and in consequence protract his stay a year and six months at Corinth? I think not.

But we have proof in Paul's first epistle to the Corinthians, that he regarded his success among them as coming from God. See chapter iii, and verses 3, 4, 5, 6, 7: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul,

and another, I am of Apollos, are ye not carnal? Who, then, is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered: but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth: but God that giveth the increase."

Now, here the apostle plainly states what he and Apollos did, and the relation which they respectively sustained to the faith and conversion of the Corinthians. And also what God did, and the relation He sustained to their faith and conversion. "Ye believed, as the Lord gave to every man"—"God gave the increase." And what seems to give this fact more prominence and strength, is this: that for this reason, or in view of this fact, Paul condemns their "*glorying*" in him or Apollos, and overlooking the Divine agency in the case. As Paul and Apollos were only *instruments* in their conversion, they were nothing and *deserved* nothing. But as God did the work, he was everything and should have all the glory. And as then the "increase" came, not from the instrumentality, but from God, so it is now. And as God was with Paul at Corinth, so is he with his ministers now. And as he gave Paul success, so he gives us success.

§ 4.

My fourth argument I base upon Acts xi: 20, 21:

"*And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spoke unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*"

Now, here note, we have a fact stated, viz.: a *great number* of the Grecians at Antioch, believed and turned to the Lord. And we also have the *cause* of that fact stated, namely:

1. Men of Cyprus and Cyrene *preached to them the Lord Jesus.*

2. "*The hand of the Lord was with them.*"

Then, does this passage plainly and demonstratively show, that the conversion of these Grecians was owing to two causes: the truth that was preached to them, and a Divine agency expressed in the words, "*the hand of the Lord* was with them."

That the phrase, "hand of the Lord," does mean a Divine agency, I will now prove:

1. Exodus xiii: 3: "And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage: for by strength of hand the Lord brought you out of this place." This passage needs no comment. "Strength of hand" can not mean the *instrumentalities* employed in the release of the Israelites. It must mean the agency of the Spirit of God.

2. Ezra vii: 9: "For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem according to the good hand of his God upon him." Now, would Mr. Lard, or any one else, rob God of his glory by contending that the phrase, "the good hand of his God upon him," meant something else than a *Divine* agency?

3. Numbers xi: 23: "And the Lord said unto Moses: Is the Lord's hand waxed short? Thou shalt see whether my word shall come to pass unto thee or not." Does not this passage show that the term, "*the Lord's hand*" is only another designation for the Divine agency? *This* was to bring the Divine word to pass.

4. Joshua iv: 23, 24: "For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before you until ye were gone

over, that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." Here, "the hand of the Lord," can mean nothing else than a Divine agency.

5. Judges ii: 15: "Whithersoever they went the hand of the Lord was against them for evil." Comment is unnecessary.

6. 1 Samuel vii: 13: "So the Philistines were subdued, and they came no more into the coasts of Israel: and the hand of the Lord was against the Philistines all the days of Samuel." (Compare 1 Samuel v: 6.) The meaning of the phrase, "hand of the Lord," here, can not be innocently mistaken. The most prejudiced must see it means a Divine agency.

7. 1 Samuel xiv: 15: "But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." This "hand of the Lord" can mean nothing but a Divine agency.

8. Isaiah lix: 1: "Behold the Lord's hand is not shortened that it can not save." This passage shows two things, namely:

1st. That salvation is of the Lord's hand.

2d. That the Lord's hand means a Divine agency.

9. One more passage. Isaiah l: 2: "Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it can not redeem? Or have I no power to deliver?"

Now, I maintain, that in all the foregoing nine passages, the phrase, "The Lord's hand," is expressive of a Divine agency. Then it must be expressive of the same thing in Acts xi: 21. It can not mean a Divine agency in everything else, and then the very moment it is used with reference to the conversion of sinners drop that

meaning! The Grecians at Antioch, then, were converted by the truth, and an influence distinct from and above the truth; and, as they were, so are all other sinners; therefore, our position on the agency of the Holy Spirit in conversion is true.

§ 5.

My fifth argument I base on Acts xiv: 27: "And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles."

Now, my argument is this: Whenever the Bible says that God does anything with or by an individual, it means that he exerts a supernatural agency.

Examples in point can be found in all parts of the Bible. I cite a good many which I trust the reader will examine, and then quote a few as specimens: Lev. viii: 36; x: 10; xxvi: 46. Num. iv: 37-45; ix: 23; x: 13; xv: 23; xvi: 40; xxvii: 23; xxxvi: 13. Joshua xiv: 2; xx: 2; xxi: 2-8; xxii: 9. Judges iii: 4. 1 Kings viii: 53-56. 2 Chron. xxxiii: 8; xxxv: 6. Neh. ix: 14.

I give the reader the following specimens:

Psalm lxxvii: 20: "Thou leddest thy people like a flock, by the hand of Moses and Aaron."

2 Samuel iii: 18: "Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies."

1 Kings xiv: 18: "According to the word of the Lord, which he spoke by the hand of his servant Ahijah the prophet."

2 Kings xiv: 27: "But he [the Lord] saved them by the hand of Jeroboam the son of Joash."

2 Chronicles x: 15: "That the Lord might perform his word, which he spoke by the hand of Ahijah."

These specimens must suffice.

No one, it seems to me, can fail to see in each of these examples, proof of the presence of a supernatural agency. The men spoken of were merely instruments. What was done by them, was done by them only as instruments. *God* did it as the efficient agent. So in the passage at the head of this argument. Paul and Barnabas are spoken of as instruments. What was done among the Gentiles *God did by them.*

My sixth argument I base upon Galatians iv: 21–29: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

In this "allegory" we note the following points:

1. The two wives of Abraham, Agar and Sarah, were typical of the two covenants—the old (Exod. xix and xx) and the new, (Jer. xxxi: 31–33; Compare Heb

viii,) and the two organizations based upon these covenants, to wit: The Jewish and the Christian dispensations.

2. The two sons born of these two wives—Ishmael and Isaac—were typical of the members of these covenants and dispensations.

3. As Ishmael was brought into being by ordinary generation, so were the members of the old covenant, the children of the Jewish Church, (the Jerusalem that now is.) They were members by virtue of being the children of Abraham by natural descent. And as Isaac received his existence by the agency of the Holy Spirit, so do the members of the new covenant receive theirs. As Isaac was born *after the Spirit*, so are the members of the Christian Church, (or the Jerusalem from above.)

Now, just as we recognize the agency or operation of the Holy Spirit in the birth of Isaac, so do we recognize his agency or operation in the new birth of every Christian, every babe in Christ. Nothing less than this can be meant. The same instrumentality is recognized in the birth of both these sons of Abraham, but not the same agency. In the one case, instrumentality only was employed; in the other, there is also seen a Divine agency. Now, bring a man into the Christian Church by simple instrumentality—no change but such as can be produced by "the unaided light and force of Divine truth"—and he will be born after the flesh. He will have the new covenant in his hand just as the Jews had the old. But, as the law of God must be written on the heart and printed on the mind, it can not be written by ink, but by the Spirit of the living God, (2 Cor. iii: 3.)

I found my seventh and last argument upon the final conversion of the Jews. That the Jews are finally to be

converted, is clearly taught in the word of God. See the following passages:

1. Romans xi: 25–27: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Upon this passage I remark: This "blindness" which "happened to Israel," is judicial, and will continue for a specified period. See 2 Corinthians iii: 13–16: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament: which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Now, during all this period, the Jews have the written word—the truth—but they have not that agency which will be at last employed in their conversion.

2. In their conversion a Divine agency will be employed, here called the "Deliverer." This agency is none other than the Spirit of God. See Isaiah lix: 20, 21: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of

the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Again, Isaiah xxxii: 13–17: "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks. Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effects of righteousness, quietness and assurance forever."

Now, these two passages from Isaiah fully teach the agency of the Holy Spirit in the conversion of the Jews.

Here I close. Enough has been said to settle the question. I feel sure that with all the impartial and candid who shall examine what has been written, our side is triumphant.

And now let me say to all our Churches, and brethren in the ministry, it becomes us to be profoundly penetrated with the doctrine of the agency of the Holy Spirit in conversion. Hence arises our hope of the conversion of that multitude which no man can number, who at last shall come from the East and from the West, from the North and from the South, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. When we cast our eyes abroad and contemplate the nations that now sit in darkness and the shadow of death, and send to them the missionary of the cross with that Gospel which bringeth life and immortality to light, we can look up to heaven and pray and hope. Knowing who it is that has said the Father will give the Holy Spirit to them that

ask him. And when we contemplate the condition—the blindness—of that scattered and pealed people from whom salvation first came to us, and who still suffer under that withering curse, imprecated by their fathers when they said in the hall of Pilate, His blood be upon us and our children, and who must yet suffer until the fullness of the Gentiles are come in, we yet anticipate the day when they will turn and look upon him whom they have pierced, and mourn. God will pour out his Spirit upon them from on high, and then the "children of Israel shall come, they and the children of Judah, together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

We can very well afford to let the Campbellites toil on, if they choose, in a field, which, like the mountains of Gilboa, receives no dew from heaven, while we hope for and receive the former and the latter rains. Let us see to it that we grieve not the Holy Spirit of God, neither by distrust on the one hand, nor self-sufficiency on the other. Let us sow our seed in the morning, and in the evening not withhold our hand, as we know not which shall prosper, this or that; and when we see the tender plants of righteousness springing up and growing to maturity and yielding precious fruit, let us as with one heart and one mouth exclaim, "God giveth the increase."

Earnest prayer winged with faith will pierce the skies and hang our weakness upon the arm of the Almighty. Such prayer will bring down power from on high; for to it Omnipotence longs to yield. And when we feel that our weakness is connected with the almightiness of God what have we to fear? what obstacle may we not over-

come? Let us look forward to the day when "the multitudes of camels shall come up; the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord." "Then the majesty of all earthly sovereigns will bow to the majesty of Jesus. All the spoils of earthly grandeur will be laid at his feet, and none will be exalted in that day but the Lord and his Messiah." The controversies of the professed followers of the Redeemer will be at an end. Every voice will be hushed but the voice of JEHOVAH, exclaiming in words of living light, "Not by might, or by power, but by my Spirit, saith the Lord of hosts." Then the silence will break with one long and unanimous Amen.

PART II.

AN EXAMINATION

OF

LARD'S REVIEW OF JETER.

CHAPTER VI.

BAPTISM FOR REMISSION OF SINS.

§ 1.

I NOW come, in my judgment, to the strongest part of Mr. Lard's book. He has done all that can be done for the Campbellite side of this question. It will be useless for any of his brethren to follow him. He has brought forward every passage of Scripture that can, by any ingenuity, be forced into his service, and he has made the best possible use of it. I feel quite sure that he has exhausted all his resources. When, therefore, I shall have overthrown his positions, and wrested from him his proof-texts—as I feel quite sure I shall do—his ingenious superstructure will fall into ruins.

Mr. Lard, before he comes directly to the point of baptism for the remission of sins, as usual, gives us some preliminary matters. He devotes one chapter to the discussion of the Identity of Regeneration, Conversion, and Baptism.

1. However, he complains heavily of Mr. Jeter because he pronounces Mr. Campbell's views "obscure, variable,

and contradictory." After a little blustering, and a few exclamation points, Mr. Lard coolly remarks: "Of these *feigned* contradictions we shall take no notice." Now, whoever turns to "Jeter's Campbellism Examined," pp. 191–197, and reads them carefully, will admire Mr. Lard's discretion.

Mr. Lard shows here one thing very plainly, namely, that *he* is a good Campbellite. He quotes Mr. Jeter as saying: "I do not charge Mr. Campbell with denying the necessity of a moral change preparatory to baptism. He has written equivocally—perhaps it would be better to say obscurely—on the subject," etc., and then replies: "We regret that we can not be obliged to Mr. Jeter for this 'admission.' Had it been made for *Mr. Campbell's sake*, we might have been so," etc. Now, why should *Mr. Lard* feel obliged for an admission made for *Mr. Campbell's* sake? Is Mr. Campbell any more to Mr. Lard than any other good man?

2. Mr. Lard quotes again: "Mr. Campbell has written equivocally—perhaps it would be better to say *obscurely* —on the necessity of a moral change before baptism;" and then adds: "Candidly, we are grieved at this." Why should Mr. Lard be grieved? The charge is made against *Mr. Campbell*, not against Mr. Lard. Ah, he is a member of the family; and like a dutiful son he feels jealous of the honor of his father! Mr. Lard taxes all his powers to eulogize Mr. Campbell, while he empties all his vials of wrath on Mr. Jeter.

3. Mr. Jeter says, what Mr. Campbell "certainly maintains is, not that we are regenerated by baptism, but that baptism is itself regeneration, and the only personal regeneration."

Mr. Lard replies: "We presume that Mr. Jeter has, in this extract, come as near doing Mr. Campbell justice,

as he has ever come doing any opponent justice; and he is far from doing him justice. He certainly, however, does Mr. Campbell the justice to acquit him of holding the doctrine of baptismal regeneration, for which we *thank him sincerely and heartily.*"

Does not this show that Mr. Campbell's *reputation*, and Mr. Lard's *feelings*, are almost, if not altogether, inseparable?

Mr. Lard now proceeds to tell us what Mr. Campbell really does maintain. Let us be all attention:

"What Mr. Campbell certainly maintains, is: 1st. That regeneration and the new birth are identical; 2d. That the new birth consists of two parts, to wit: being begotten, or quickened, and being baptized; and 3d. That, therefore, baptism is not itself regeneration, *i. e.*, the whole of it. But because baptism, as a part, and especially as the last part, of regeneration, implies the other and preceding part, Mr. Campbell sometimes calls it regeneration, precisely as faith sometimes stands for the whole Gospel, in which, however, it is merely a single item. In this sense, but in no other, does he maintain that baptism is itself regeneration."

It is a little amusing to hear Mr. Lard thank Mr. Jeter "sincerely and heartily" for acquitting Mr. Campbell from the charge of holding to baptismal regeneration, and then see him turn witness against him himself.

I, like Mr. Jeter, had supposed, until I read Mr. Lard, that Mr. Campbell taught that baptism itself is regeneration. And I do not even now know how else to understand the following passage: "*Regeneration is therefore the act of being born.* Hence its connection always with water. Reader, reflect; what a jargon, what a confusion, have the mystic doctors made of this metaphorical expression, and this topic of regeneration! To call the

receiving of any spirit, or any influence, or energy, or any operation on the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration, except the act of immersion.*"—*Christ. Rest.*, pp. 206, 207.

If this extract does not confine the meaning of the term regeneration to immersion, and to immersion alone, there is no meaning in words. But hereafter I stand corrected. I shall, on the authority of Mr. Lard, say that Mr. Campbell teaches that baptism is only a part of regeneration. The difference, then, between the Campbellites and us is: we hold that regeneration consists in "*giving a holy disposition to the mind,*" and, therefore, must, in the nature of the case, precede baptism. But Campbellites hold that man is only begotten—quickened—before baptism; and that this begetting or quickening is only a part of regeneration. It is regeneration *begun.* Baptism is the *birth* of the begotten, and must, therefore, take place before the person is or can be regenerated. Then, after all, Campbellites hold to baptismal regeneration! If a whole comprehends all its parts, and can not exist without them, regeneration must comprehend all its parts and can not exist without them. And, therefore, as baptism is a part of regeneration, regeneration can not exist without it! *This, then, is baptismal regeneration.*

§ 2.

As Mr. Lard has made baptism a part of regeneration, so has he made it a part of conversion. His words are:

"Next, in regard to the word *conversion.* All we have to say on this term shall consist in a few remarks on the following passages: 'Wherefore my sentence is, that ye

trouble not them who from among the Gentiles *are turned* to God!' The word here rendered, 'are turned,' is the word which, in other places, is rendered *convert*, *conversion*, etc. It was here applied to the first Gentile converts to Christianity, and comprehended all that made the difference between the alien and the baptized person, and hence, of course, baptism itself. Since, therefore, it applied to the whole of a process of which baptism is a part, conversion and baptism must, to a certain extent at least, be identical."

Mr. Lard's mistake here is this: he stretches the meaning of the word *conversion* so as to make it comprehend what was never in its signification. While I have no doubt that the Gentiles spoken of by James, (Acts xv: 19,) were baptized, I do not, like Mr. Lard, learn that fact *from* the word *conversion*. I *infer* it from the well-known fact that the apostles *uniformly* baptized those turned to God by their ministry. If baptism was nowhere enjoined, and if no mention was made of its administration in any case, could Mr. Lard *learn* it from the word *conversion?* Never. Yet he could learn *all that the word means.*

The next passage on which Mr. Lard comments is: "Repent ye therefore and be converted, that your sins may be blotted out," etc.—Acts iii: 19. Upon this passage he remarks:

"The word *conversion*, then, did not, in this case, denote belief, since it was believers who were commanded to be converted. Neither did it denote repentance, since this is denoted by its appropriate term. What, then, did it denote? After belief and repentance what remains? *Baptism only.* Baptism, then, we conclude, was that part of the whole process of turning to God, which the word *conversion* more especially applied to; hence, to this ex-

tent, and in this sense, but in no other, conversion and baptism are identical."

Here Mr. Lard, as I conceive, has made several mistakes:

1. He says, conversion, in this case, could not denote belief, since *believers* were commanded to be converted. Now, I ask, from what part of the context did he learn that in Acts iii: 19, *believers* were commanded to be converted? Peter addressed the "people" who ran together unto him and John, in Solomon's porch, and in their blindness were disposed to give them the credit of the miracle of healing, which they had just witnessed, as if done by their own power or holiness. Were these people believers *when* Peter *began* to speak to them? They were not. Did they become believers *before* he reached this part of his discourse? Of this we have no evidence. There is not a verse in the chapter that says a word about their believing. We are told in the fourth verse of the following chapter, that "many of them who heard the word believed." But the historian says nothing about *at what period or point in Peter's discourse* they *became* believers. It is evident they were not believers when the apostle began to preach to them. And it is gratuitous to infer that they had become believers before he uttered the words, "Repent," etc.

2. Another mistake of Mr. Lard's, as I conceive, is this: That conversion can not mean repentance. Now, any reflecting mind will perceive that the meaning of the two terms, *repentance* and *conversion*, necessarily *run into each other*. Though these two terms are not synonymous, they imply each other. He who repents, turns. He who turns, repents. Yet it is not tautological to say, Repent and turn. The apostles preached a repentance which was *toward* God, a repentance, therefore,

always associated with turning. And this is, as I conceive, the import of the language of Peter. He charged upon them the guilt of denying the Holy and Just One, and desiring a murderer in his stead—of killing the Prince of life. Still, there was one palliation: "through ignorance" they did it. And now he calls upon them, in view of this fact, to repent and be converted, *i. e.*, be turned to God. They might sincerely repent and yet suppose their sins unpardonable, and give themselves up to despair. But Peter's words give them hope. Seasons of refreshing from the presence of the Lord would come, and he would blot out their sins. Hence they should not only repent, but be turned to God.

Mr. Lard here plainly makes conversion and regeneration identical. And he teaches that neither can exist without baptism: for surely, if baptism is a part of both, it is essential to both.

But are regeneration and conversion identical? I presume not. Each of these terms has its own meaning. Let us now briefly consider that meaning:

1. *Regeneration.*—This term implies a former generation. The prefix "*re*," implies this. The following is its meaning: 1st. Man was created holy. He had within him a clean heart and a right spirit. He possessed spiritual life. 2d. But man fell, and from that moment his heart was impure and his spirit unholy. Henceforth he was dead in trespasses and in sins. 3d. Regeneration reproduces within him a clean heart and a right spirit, and makes him alive. He becomes a new creature.—2 Cor. v: 17. He is renewed in the spirit of his mind, and puts on the new man, which, after God, is created in righteousness and true holiness.—Eph. iv: 23, 24.

2. *Conversion.*—This word strictly signifies turning. As man has *departed* from God, he must *return* to God.

This the word *conversion* expresses. But while *conversion* is simply expressive of this, it implies all the disposing causes, such as repentance, faith, etc., etc. Hence, the term is sometimes used as a general name for the whole. A few examples of its use will fully show this. The original word is sometimes translated by the word *convert*, and sometimes by the word *turn*. I will, therefore, cite passages where both terms are employed: Matt. xiii: 15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should *be converted*, and I should heal them." This is a quotation from Isaiah vi: 10. The quotation is also to be found in Mark iv: 12; John xii: 40; and Acts xxviii: 27. In all these passages the word *conversion* can have no allusion to baptism, for in Isaiah there is no such allusion. In Luke i: 16, 17, the word is translated *turn*: "And many of the children of Israel shall he *turn* to the Lord their God. And he shall go before him in the spirit and power of Elias, to *turn the hearts* of the fathers to the children," etc. Here the word can not mean baptism, for it is the conversion of the *heart*. Acts xiv: 15: "We are also men of like passions with you, and preach unto you that ye should *turn* from these vanities unto the living God." Can the word here mean baptism?

I need quote no more. Let the reader consult Luke xvii: 4; Acts ix: 35; xi: 21; xxvi: 18–20; James v: 19, 20; 1 Peter ii: 25.

§ 3.

I now come to that portion of Mr. Lard's book which treats directly on "the remission of sins." I can indorse

with all my heart his opening remarks, and here I adopt them as my own:

"The absorbing interest of the subject, and the conflicting opinions which exist respecting it, should make us patient in the collection of such facts as seem most likely to lead to sound decisions concerning it, as well as careful in combining those facts, and just in deducing from them no conclusion which they do not warrant. From the mind and from the heart every preference for any view of the subject, which it is not clearly the intention of our heavenly Father we should entertain, should be banished completely and forever. Upon this subject, at least, let the sincere love of the truth direct our thoughts."

It is a pity that Mr. Lard should break off from this train of noble remarks, and write as he has done about Mr. Jeter. Hear him:

"In the discussion of this subject Mr. Jeter consumes some sixty-nine pages of his book. Perhaps we should suppose him sincere. It is not impossible he may be so. But, candidly, this part of his book affords no feeble evidence that the love of the truth dwells not in his heart."

Whether Mr. Jeter deserves this at Mr. Lard's hands let the reader turn to *Campbellism Examined*, and read from page 221 to page 290, and then decide. I question the sincerity of no man. I impugn not his motives. Mr. Lard has written some strange things, and I have freely animadverted upon them, but I have never doubted his sincerity. His motives I leave to that God who tries the heart and reins.

Mr. Lard comes to the matter at issue between him and Mr. Jeter thus:

"*Mr. Jeter maintains that a person's sins are remitted the instant in which he becomes a penitent believer, and con-*

sequently before and without baptism. From this we dissent. *We maintain that the sinner, though a believer, is still required to repent and be baptized, in order to the remission of his sins, and, consequently, that they are not remitted before and without baptism.*"

I am satisfied with the proposition here assigned to Mr. Jeter. I shall adopt it as my own, and upon it join issue with Mr. Lard. I shall first sustain this proposition by the word of God; and then, secondly, reply to Mr. Lard's arguments in support of his.

§ 4.—ARGUMENT FIRST.

This position agrees with express words of Scripture, while Mr. Lard's can not be sustained but by their perversion.

Under this argument I call the reader's attention to the following passages:

1. Romans i: 16, 17: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation *to every one that believeth;* to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.*"

Now, without note or comment, this passage fully accords with my position. But it can not be made to harmonize with Mr. Lard's, because the quotation from the prophet (Hab. ii: 4) with which it terminates prohibits it. The prophet, when he said "The just shall live by faith," knew and thought nothing about baptism. Then if it was the intention of Paul to be understood as saying the Gospel is the power of God unto salvation, not to every one that believes, simply, but only to such believers *as are baptized*, he should not have quoted the prophet to prove it. Can Mr. Lard prove his position by

this passage from Habakkuk? No. No more could Paul. My position is supported by both the apostle and the prophet, but Mr. Lard's is against both.

2. Romans iii: 21–31: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is *by faith of Jesus Christ* unto all, and upon all them *that believe;* for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, *through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier *of him which believeth in Jesus.* Where is boasting then? It is excluded. By what law? of works? Nay; *but by the law of faith.* Therefore we conclude, that *a man is justified by faith* without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision *by faith*, and uncircumcision *through faith.* Do we, then, make void the law *through faith?* God forbid: yea, we establish the law."

I have emphasized those parts in this long quotation to which I call special attention. Upon them emphasis is to be laid. Do they not teach precisely what my position teaches? Do they not conflict with Mr. Lard's? But let me amplify a little.

1. In this passage the apostle *expressly teaches God's method of justification.* It became him, therefore, to express *everything* necessary to it; not only on God's part, but also on ours. And we can not suppose he has not

done so without charging him with *unfaithfulness.* Yet who would thus charge him? But note, *he has not uttered a syllable concerning baptism.*

2. The only qualification he names with respect to man is *faith.* "The righteousness of God is *by faith* of Jesus Christ." It is "unto all and upon all them *that believe.*" Jesus Christ is "set forth to be a propitiation through *faith* in his blood. God "justifieth circumcision *by faith,* and the uncircumcision *through faith.*" The apostle not only says all this, but he says it in *opposition* to the idea that *works* have any place in the scheme.

3. All this accords perfectly with my position. But it is in direct opposition to Mr. Lard's. Yea, more; an attempt to reconcile it with his position would entirely pervert it. According to his position, God's righteousness is by faith and baptism. Jesus Christ is set forth to be a propitiation through faith and baptism. And God justifies the circumcision by faith and baptism, and the uncircumcision through faith and baptism!

4. My position is sustained by the apostle's manner of meeting *objections* to his doctrine, while it would be impossible to meet them upon Mr. Lard's position.

The first objection is, "Where is boasting then?" The Jews saw that the argument of the apostle *cut up by the roots* all their grounds of boasting. They were disposed to think the Jew had many advantages over the Gentile, and that there was much profit in circumcision. But if they were to be justified *simply by faith,* all these things must go for nothing. "Even so," says the apostle. All boasting is excluded "by the law of faith." Now it is clear to my mind that the principle laid down here by the apostle as effectually excludes *baptism* from the Gospel rule of justification as it does *circumcision,* for baptism, like circumcision, is a *positive rite*—a *work;* and if

it would give the Jew some ground of boasting to allow his circumcision a place in the scheme of justification, *so would it*, too, allow a place to his baptism.

The second objection is: "Do we then make void the law through faith?" Paul replies: "By no means." Instead of making void the law, "we establish the law." Let us inquire how this is. Law consists of two parts, the preceptive and the penal. A violation of the former renders one obnoxious to the latter. Well, all men have violated the former, and are, therefore, obnoxious to the latter. They are in a state of condemnation. Now, it is proposed to seek out a plan for their justification that will not make void the law. The Jew supposed that that plan must be a justification by works. This plan, however, *would* make void the law for the following reason: *No works* that the *sinner* could do would be equal to the *requirements* or preceptive part of the law; and so far as his works would fall short of this the law would be made void. Further; after the law has been transgressed, the chain of obedience is broken, and no preceding or subsequent act of the transgressor can mend it. Nothing will then satisfy the law but an infliction of its penalty. But if the sinner is justified, he is released from the penalty of the law. This, then, is the effect which justification by works would have on the law. It would make void its preceptive part by accepting less, in the way of obedience or works, at the hand of the sinner, than the law requires. And it would make it void by snatching from its penal claims one who, by transgression, had justly incurred them. But now justification *by faith* establishes the law *because it allows the justification of the sinner on account of the righteousness of Christ.* By faith in him, his righteousness becomes our own. (Compare Jeremiah xxiii: 6; Romans x: 4; Philippians iii: 9.)

And because while it *releases the sinner from the penalty of the law*, it recognizes the death of Christ as the *vicarious satisfaction*. (See Galatians iii: 13, 14.) The sinner, then, is not required to *work* in order to justification, but to *believe*.

The third passage to which I would direct the reader's attention is Romans iv: 1–16: "What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham *believed God*, and *it* was counted unto him for righteousness. Now to him that *worketh*, is the reward not reckoned of grace, but of *debt*. But to him that *worketh not*, but *believeth on* him that justifieth the ungodly, *his faith* is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that *faith* was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them *that believe*, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the

heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, *faith* is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is *of faith*, that it might be *by grace;* to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

This long quotation is a continuation of the foregoing, and like it, strictly accords with my position, while it can not be reconciled with Mr. Lard's. To *reconcile it* with Mr. Lard's, *one must insert baptism after faith in every instance of its occurrence.* But to do this would *spoil the apostle's argument.* The truth of this remark can be tested by running the eye over the entire passage, beginning at Romans iii: 21, and continuing to Romans iv: 16.

At the beginning of this quotation Paul meets a third objection to the doctrine of justification by faith, to wit: "What shall we then say that Abraham, our father as pertaining to the flesh, hath found?" He was in the estimation of the Jews a most exalted character, and they supposed that by virtue of his works he had obtained justification, but they saw that Paul's teaching contradicted this. Paul admits it, and then refutes their notion by two arguments.

1. "If Abraham were justified by works he hath whereof to glory, but not before God." But this would be contrary to God's plan. It excludes boasting or glorying, and therefore excludes works. (See the Greek.) In God's presence every mouth is stopped and all the world is guilty before him.—Rom. iii: 19. And it is written:

"He that glorieth let him glory in the Lord."—1 Cor. i: 31. (Compare Jeremiah ix: 23, 24; and 2 Corinthians x: 17.)

2. It would be contrary to the teachings of David, for he describes the blessedness of the man to whom the Lord imputes righteousness *without works* when he says: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."—Psalm xxxii: 1, 2. All this shows that *faith*, without any act of Abraham being associated with it as a *cause*, was reckoned or imputed to him for righteousness.

Let it be noted particularly here, that Paul uses the term *righteousness*, which he says is imputed to the believer, *in such a sense as to include forgiveness of sins.* This is proved by his quotation from David: Psalm xxxii: 1, 2: "David describeth the blessedness of the man to whom the Lord *imputeth righteousness without works*, saying, 'Blessed is he *whose transgression is forgiven*,'" etc. Now, as David describes here the blessedness of *Abraham* as well as of every other believer, Abraham's iniquities were forgiven *on account of his faith*, and not on account of *any work he had done.*

3. Paul now goes on to mention one act of Abraham, namely, his *circumcision*, and shows that it could have had no place among the causes of his justification, because his faith was reckoned to him for righteousness while he was in *uncircumcision.* He mentions circumcision, because, upon it the Jews were wont to lay the *greatest* stress. But Mr. Lard, or some other Campbellite, may object and say: "The apostle James tells us, 'Abraham was justified by works when he offered up Isaac upon the altar.'"—James ii: 21. I would reply, the justification of which James speaks took place *forty-one years*

after that of which Paul speaks; they are therefore not identical. Paul speaks of Abraham's justification *as an acquittal from guilt*, as therefore the justification of a *sinner*. James speaks of Abraham's justification *as a sincere "friend of God."* His justification, then, is an *acquittal from the charge of hypocrisy and insincerity*. He showed his faith by his works. For forty-one years had he been a believer and a friend of God. For forty-one years had he enjoyed the blessedness of the man to whom the Lord imputeth righteousness without works, but he had given no particular demonstration of the fact. But now God tries him—he puts his fidelity to the test. His son of promise, of prayer, and of hope, is demanded as a burnt-offering: but he falters not. He comes forth from the trial as gold; and God justifies him in his profession: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."—Gen. xxii: 12. From the foregoing any one can see that the teaching of James does not at all conflict with the teaching of Paul. They are speaking of two distinct events in the life of Abraham, and of two distinct kinds of justification. Paul's is the justification of a *believing penitent sinner*. James's is the justification of *a faithful friend and servant of God*.

Paul next goes on to show that, as Abraham was justified by faith without works, in the same way are all believers justified. "Now it was not written for his sake alone, that it [faith] was imputed to him; but for us also, to whom it shall be imputed, *if we believe* on him who raised up Jesus our Lord from the dead."—Rom. iv: 23, 24. And, therefore, just as none of Abraham's works were associated with his faith as a cause of his justification, so none of our works are to be associated with ours as a cause of our justification. Paul finally gives us the

reason why justification is of faith: "Therefore it is of faith that it *might be by grace*, to the end that *the promise might be sure to all the seed*."—V. 16.

Now, it is plain from this remark of the apostle's, 1st. That if works were associated with faith *as a cause of justification* it would not be *by grace;* for grace and works can never coalesce: "And if by grace, then it is no more of works: otherwise grace is no more grace."—Rom. xi: 6. 2d. The promise of justification *would not be sure to all the seed.* If any work were enjoined *as a condition of justification*, there would be some believers *out of whose power* that work would be, and to *these* the promise would not be *sure.* For example: if baptism, as Mr. Lard contends, were made a condition of justification, would there not be found many believers who could not be baptized? Then, of course, to these the promise would not be sure.

4. The next passage to which I invite attention is this: "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but *by the faith of Jesus Christ*, even we have *believed in Jesus Christ*, that we *might be justified by the faith of Christ*, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii: 15, 16.

This passage, like all the preceding, perfectly harmonizes with my position, while it is incongruous with Mr. Lard's.

Note, these words are uttered by the apostle in justification of his withstanding Peter to his face on account of his dissimulation in withdrawing from the Gentiles after having eaten with them. He, and Peter, and the other Jewish Christians, *knew* what was and what was not necessary to justification. None of their Jewish ob-

servances was necessary. But *faith in Christ* was necessary. Consequently they had believed in Christ, that they might be justified by the faith of Christ.

Note, again, that Paul is not only showing why he withstood Peter, but also what is essential to justification with respect to both Jew and Gentile. And does he not mention all that is essential? According to my position, he does; but according to Mr. Lard's he does not. If Mr. Lard's position be correct, Paul ought to have said: "We, who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith [and baptism] of Jesus Christ, even we have believed [and been baptized] in Jesus Christ, that we might be justified by the faith [and baptism] of Christ, and not by the works of the law!"

Reader, does not the introduction of Campbellism spoil and pervert the text?

5. The fifth passage to which I call attention, is in Ephesians ii: 8–10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I claim that this passage also, without note or comment, sustains my position. But it must be materially changed to sustain Mr. Lard's—thus: "For by grace are ye saved through faith," [and baptism,] etc. Mr. Lard's position is incompatible with this text. 1st. It is incompatible with the phrase, "and that not of yourselves." This phrase must allude to all that goes before, "for by grace are ye saved through faith." The grace, the salvation, the faith—all the affair of salvation—are not

of ourselves. But this can not be said of baptism. 2d. It is incompatible with the phrase, "it is the gift of God." While the former phrase tells us the whole affair of salvation is not of ourselves, the latter tells us it is the gift of God. But baptism can not, with any propriety, be thus spoken of. 3d. It is incompatible with the phrase, "not of works, lest any man should boast." Baptism must be included in the term "works." It can not be included in the term "grace;" it can not be included in the term "saved;" it can not be included in the term "faith;" it can not be included in that which is not of ourselves; it can not be included in that which is the "gift of God." 4th. The final verse, "For we are his workmanship," etc., shows that a performance of duty, or walking in good works, which is expressive, certainly, of obedience to all the commands of God, is an *effect* of this salvation by grace through faith. Then it can not be a *cause*. Now, as baptism is included in this *effect*, it can not be taken out of it and made a *cause*. But Mr. Lard's position makes baptism a cause and not an effect of salvation; therefore it is false. If Mr. Lard's position is true, the sinner yet unsaved, yet unborn, (for according to Mr. Lard he is only *begotten* before baptism,) yet in his sins, yet condemned, is to perform an act of obedience which shall eventuate in his salvation!

6. My sixth passage is in Acts x: 43: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

This passage is, of itself, sufficient to sustain my position and to refute Mr. Lard's.

It is not only affirmed here by Peter, that *whosoever believes in Jesus Christ shall receive remission of sins*, but it is the *united testimony* of all the *prophets*. Now suppose the affirmation of Peter had been, that faith in Jesus

Christ, without baptism, was insufficient to obtain remission of sins, could he have claimed all the prophets as witnesses? No. Never since the world began has a single prophet testified that baptism is as necessary as faith to remission. It remained for Campbellism to make this assertion. We shall notice the testimony of the prophets on this point by and by.

7. The seventh passage I would have the reader consider, is in John iii: 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Now, just as my position affirms, so the Savior here affirms—that every believer in Jesus shall have eternal life. Faith in Jesus is the only condition recognized. Mr. Lard's position affirms to the contrary. It will thrust in *baptism* as a condition. But this the passage will not allow. The analogy here instituted prohibits it. The analogy is as follows: 1st. As the Jew was affected by the poison of the fiery serpent which had bitten him, so is the sinner affected by sin. 2d. As the serpent raised in the midst of the Jewish camp by Moses was an effectual remedy for the Jew, so is Jesus Christ lifted up an effectual remedy for the sinner. 3d. And as the Jew was cured by looking at this serpent, so is the sinner cured by believing in Jesus. And now, as no overt act intervened between the looking of the Jew and his healing, so no overt act intervenes between the faith of the sinner and his salvation. Reader, do you not now see that to thrust in baptism between the sinner's faith and salvation, is to spoil this analogy?

Here, now, are seven passages of Scripture, which are not only confirmatory of my position, but incompatible with Mr. Lard's. No ingenuity can reconcile them. I will, therefore, leave it with the reader to say which they

prove to be the true position, and pass to my second argument.

§ 5.—ARGUMENT SECOND.

My position affirms precisely what so many passages of Scripture affirm, as to show that it agrees with the general tenor of Scripture, but Mr. Lard's can not be reconciled with these passages without adding to them; therefore, my position is true and his is false.

Now, reader, go with me, and we will range the entire New Testament, and see whether this argument is true. I will number the passages so that, at the end, we can know at a glance how many passages have been cited.

1. John iii: 16: "For God so loved the world, that he gave his only-begotten Son, that *whosoever believeth* in him, should not perish, but have everlasting life." Now, this passage affirms precisely what my position affirms, but to make it agree with Mr. Lard's you must add to it; you must thrust in "baptism" after "believeth." Unless you do this, according to Mr. Lard's position, it affirms falsely.

2. John iii: 18: "He that believeth on the Son is not condemned." This is precisely what my position affirms. But Mr. Lard's affirms that the believer continues in a state of condemnation until baptized! So, you see, to reconcile this passage to Mr. Lard's position, you must *add* to it. You must thrust in "baptism" between "believeth" and "not condemned."

3. John iii: 36: "He that believeth on the Son hath everlasting life." So affirms my position. But Mr. Lard's does not so affirm. It contradicts the text until you thrust in baptism after believeth.

4. John v: 24: "Verily, verily, I say unto you, He that heareth my word, and *believeth* on him that sent

me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." My position responds "*Amen*." "Not so," says Mr. Lard's; "there is no such thing as freedom from condemnation, and the possession of eternal life to the believer, unless he is baptized." Thus, reader, you see we must *add* to the text by inserting "baptism" after "*believeth*," or Mr. Lard's position will be forever at war with the text.

5. John vi: 40: "And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up at the last day." "AMEN," again responds my position, but Mr. Lard's frowningly says: "That text is not true unless baptism be added. The Father's will is that the believer be baptized, and then, and not till then, he shall have everlasting life, and claim the promise of being raised up at the last day."

6. John vi: 47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "AMEN," my position responds with trebbled emphasis, but a darker frown gathers on the face of Mr. Lard's, and it mutters out: "The believer has no such thing unless he has been *baptized*." Reader, shall we accommodate Mr. Lard's position by *adding* to the text? I can not do it, for these are the words of the Master, and the wise man says: "Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx: 6. Compare Deuteronomy iv: 2; xii: 32, and Revelation xxii: 18.

7. John xx: 31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that *believing* ye might have life through his name." My position is satisfied with this text just as it is, but methinks Mr. Lard's has grown angry, and I hear it say: "You are quoting texts that were spoken before baptism

was instituted. Give me a text, spoken or written, after the Pentecost." Very well. I will then go beyond Pentecost. But I must enter here my denial that the passages quoted were spoken *before* baptism was instituted, but I shall not now argue the point, as it will come up again after a while.

Let us now go to the other side of Pentecost.

8. Acts xiii: 38, 39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him *all that believe* are justified from all things, from which ye could not be justified by the law of Moses." Well, my position is confirmed by this text. It affirms the same thing. But Mr. Lard's frowns again, and will not have the text just as it is. To make it suit, you must make it read: "By him all that believe, *and are baptized*, are justified from all things," etc.

9. Acts xiii: 48: "And as many as were ordained to eternal life, *believed*." "Amen," says my position. But Mr. Lard's says: "I don't believe a word of it, unless you will let me add, *and were baptized*."

10. Romans v: 1, 2: "Therefore being justified *by faith*, we have peace with God, through our Lord Jesus Christ: by whom also we *have access by faith* into this grace wherein we stand, and rejoice in the hope of the glory of God." "Amen," again responds my position. But what says Mr. Lard? "We are justified *by faith and baptism*, and we can have no access into this grace until we are *baptized!*"

11. 1 Corinthians i: 21: "It hath pleased God by the foolishness of preaching to save them that *believe*." My position asserts the same; but what says Mr. Lard's? "It hath pleased God by the foolishness of preaching to save them that believe *and are baptized*."

12. Galatians iii: 8: "And the Scripture, foreseeing that God would justify the heathen *through faith*, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." "I agree with that," says my position; but what says Mr. Lard's? "The Scripture foresaw no such thing. God will justify the heathen through faith *and baptism*."

13. Galatians iii: 9: "So then they which be of *faith* are blessed with faithful Abraham." My position agrees with that; but what says Mr. Lard's? It mutters out: "They are blessed with faithful Abraham, *provided they are baptized!*"

14. Galatians iii: 26: "For ye are all the children of God *by faith* in Jesus Christ." "Good," says my position; but Mr. Lard's mutters out: "We are all the children of God by faith and *baptism*."

15. Philippians iii: 9: "And be found in him, not having mine own righteousness, which is of the law, but that which is *through the faith of Christ*, the righteousness which is of God *by faith*." "That is the kind of righteousness which every believing sinner has," says my position; but Mr. Lard's responds: "There is no such righteousness. The righteousness of God is by faith and *baptism*."

16. Romans x: 4: "For Christ is the end of the law for righteousness to every one that *believeth*." "That is just what I affirm," says my position; but Mr. Lard's responds: "I affirm no such thing. I affirm that Christ is the end of the law for righteousness to every one who believes *and is baptized*."

17. Romans x: 8, 9: "The word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "I

agree with that," says my position; but Mr. Lard's responds: "I say, a sinner may confess with his mouth as loudly as he pleases, and believe with his heart until doomsday, but unless he is baptized he has no promise of salvation."

18. Romans x: 11: "For the Scripture saith, Whosoever believeth on him shall not be ashamed." "I say so, too," says my position; but Mr. Lard's responds: "I don't care what the Scripture says. I say, he will be ashamed unless he is *baptized*."

Here, reader, I have given you *eighteen* passages which accord strictly with my position, but do not with Mr. Lard's. Do they not, then, sustain my second argument? I feel quite sure they do, and shall, therefore, without further remark, pass to my third argument.

§ 6.—ARGUMENT THIRD.

During our Savior's personal ministry sins were remitted without baptism, though baptism was then being administered to all such as became his disciples; therefore, the Savior himself has shown that remission of sins is not suspended on baptism.

All that is necessary for me to do is to demonstrate the several statements here made.

1. *During our Savior's personal ministry sins were remitted without baptism.* In support of this statement I offer the following proofs:

1st. Mark ii: 5: "When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee.*" There can be no doubt that Jesus forgave this palsied man's sins. And there can be no doubt that he forgave them without baptism. He did not, however, forgive them without *faith*. This passage, then, yields all its support in favor of my position.

2d. Luke vii: 47, 48, 50: "Wherefore, I say unto thee, Her sins, which are many, *are forgiven;* for she loved much. And he said unto her, Thy *sins are forgiven.* And he said to the woman, Thy *faith* hath saved thee; go in peace." A clearer testimony in favor of my position, and against Mr. Lard's, than this passage affords, could not be given. This woman's sins are forgiven—not without faith, but without baptism. This woman believed, and was pardoned, but not baptized.

3d. Luke xviii: 14: "I tell you this man went down to his house justified rather than the other." The phrase, "rather than the other," means that this man was justified while the other was not. Justification includes pardon. This man was, therefore, pardoned. He was pardoned not without faith, but without baptism. That he had faith we know from his prayer. He called upon God. But "how can we call upon him in whom we have not believed?" And his faith was a penitential faith. But he was not baptized.

Here, now, I have furnished the reader with *three* indisputable examples of pardon without baptism. Well, "out of the mouth of two or three witnesses shall every word be established." I pass to the second statement:

2. "*Baptism was then being administered to all such as became the Savior's disciples.*"

In proof of this I refer first to John iii: 22: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized." After these things? After what things? Evidently after his conversation with Nicodemus, as recorded in the preceding part of the chapter. Then, be it remembered *after* he had uttered the remarkable words: "Except a man be *born of water* and of the Spirit, he can not enter the kingdom of God;" which words, Mr. Lard tells us,

makes baptism a part of the new birth! and a condition of pardon!! But note, not after the examples of pardon without baptism, which I have already presented from Mark and Luke.

A second proof I deduce from John iv: 1, 2: "When, therefore, the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea," etc. These two passages show that in the beginning of our Savior's personal ministry, by his authority disciples were made and baptized. They show us how Jesus *began* his ministry. And now, while we have proof, that in the commencement of our Savior's ministry, he made and baptized disciples, and have no proof that baptism was ever discontinued, we are bound to conclude that baptism was being administered *during* his personal ministry. There can be no reason given for the administration of the rite, in the commencement, that would not be a reason for its continuance to the *end*. It is a just inference that as the Savior *began* so would he *finish* his ministry. He began by baptizing disciples, and, therefore, so he finished.

I can imagine but two objections that any one can possibly urge against this conclusion:

1. It may be objected that as these two passages are the only ones which speak of the administration of baptism during our Savior's ministry—as the New Testament is ever after *silent*—the presumption is, Jesus never again baptized. I answer, silence proves nothing. A witness never yet proved anything by saying nothing. Especially is subsequent silence no proof against what has been already established. The witness in this case has spoken once, yea, twice, in proof of the above statement, and until he speaks again he is on my side.

If subsequent silence is proof of a discontinuance of the rite of baptism, then was baptism discontinued at Jerusalem after the day of Pentecost: for no sacred historian mentions that baptism was ever administered there *after* that day. And so of Samaria and Cesarea. The Samaritans converted by Philip were baptized, (Acts viii: 12,) but whether any others were ever baptized there, the sacred historian saith not. Cornelius, and his friends and neighbors, who received the gift of the Holy Spirit while Peter was preaching to them, were commanded to be baptized; but whether any others were afterward, the historian saith not. And so of many other places.

2. It may be objected that if Jesus authorized his disciples to baptize during his personal ministry, there was no need of the commission as recorded by Matthew and Mark. I answer there was need of this commission, because without it neither the Gospel nor its ordinances would ever have been extended to the *Gentiles*. Our Savior's first commission to his apostles restricted them to "*the lost sheep of the house of Israel.*"—See Matt. x: 5, 6. Neither to the Samaritans or to the Gentiles were they to preach. And now, as the Savior had placed around them this restriction, it was needful that he should remove it. This he has done in the commission. After his ascension they were to "teach *all nations*," "preach the Gospel to *every creature*," and baptize such of them as *believed*. The giving of this commission, then, affords no objection to the view I have given: During our Savior's personal ministry baptism was administered.

3. From these two considerations, then, I draw the conclusion that *the Savior himself has shown that remission of sins is not suspended on baptism.*

It can not be presumed that our blessed Lord would

enact a law of pardon and then violate it himself. It can not be presumed that he would tell Nicodemus that a man must be born of water and of the Spirit—meaning by born of water, that he must be baptized—or he could not enter the kingdom or could not be pardoned: and then again and again pardon sins without baptism. This would be to contemn his own law. And how could he expect the apostles to abide by the law, when he himself was, in their presence, so frequently violating it?

I now consider my third argument sustained. Its several parts have been demonstrated. And it is of itself sufficient to sustain my position. I pass to my fourth argument.

§ 7.—ARGUMENT FOURTH.

My position is in strict accordance with the special commission given to the apostle Paul by the Savior, while Mr. Lard's is discordant with it; therefore, my position is true and Mr. Lard's false.

This special commission is recorded in Acts xxvi: 16–18: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, *that they may receive forgiveness of sins* and inheritance among them which are sanctified *by faith* that is in me."

1. We notice here, 1st. The *instrumentality* Paul was to employ; 2d. The *benefits* the Gentiles were to receive; 3d. The *medium* through which they were to receive them. The instrumentality was evidently the preaching

of the Gospel, comprehended in his being a minister and a witness of the things he had seen and would yet see. Hence the apostle has in all his epistles laid great stress on this. "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. i: 21. "We preach Christ crucified; * * * unto them which are called * * * the power of God, and the wisdom of God."—V. 23, 24. "For the preaching of the cross is; * * * unto us which are saved, it is the power of God."—V. 18. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. i: 16.

The benefits to be conferred are: 1st. Spiritual enlightenment—open their eyes; 2d. Conversion—turn them from darkness to light, and from the power of Satan unto God; 3d. Forgiveness of sins and an inheritance among the saved. But now note especially that the *medium* through which all this was to come, is *faith*—"By faith that is in me." And now we can see the adaptation of the means to the medium: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have *not believed?* and how shall they believe in him of whom they have not *heard?* and how shall they hear without a *preacher?*"—Rom. x: 13, 14. As these benefits were to be received by faith, the instrumentalities necessary to faith had to be employed. Hence Christ sent Paul to *preach.* (1 Cor. i: 17.) Now, all this accords strictly with my position. But does it accord with Mr. Lard's? It does not. It lacks one indispensable item—baptism. Mr. Lard's position would admit that the Gentiles to whom Paul was sent might have their eyes opened, and might be turned from darkness unto light without baptism; but there they must stop. In the kingdom of Satan

and in their sins they must remain until they are baptized!

Did Paul so understand the matter? Then tell me how could he thank God that he had baptized so few among the Corinthians? and how could he say that Christ sent him not to baptize? (1 Cor. i: 17.) Paul never entertained any such views as those embraced in Mr. Lard's position.

§ 8.—ARGUMENT FIFTH.

My position agrees with the teaching of Paul in Romans, tenth chapter, and first to tenth verses, inclusive: but Mr. Lard's is incompatible with it; therefore mine is true and his is false.

The passage of Scripture here referred to is lengthy, still I will transcribe it; for it is worthy of being written in letters of gold:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to *every one that believeth.* For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness *which is of faith* speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith which we preach: That if thou

shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation."

Here the apostle contrasts the Jewish and the Christian plans of salvation, in order to point out the difference between them, and to show the futility of the one and the efficiency of the other. The Jewish plan is one of *law*. The Christian plan is one of *faith*. The Jew expects to be saved *by his own righteousness*. The Christian *by faith in Jesus Christ*. The Jewish plan says, *Do* and be saved. The Christian says, *Believe* and be saved.

The apostle then gives a plain description of the faith which saves. It is not a simple belief in a Messiah who has not yet come into the world. No, it recognizes the Lord Jesus as having already come, and died and risen again. Hence John says: "Every spirit that confesses that Jesus Christ *is come* in the flesh, is of God: and every spirit that confesses not that Jesus Christ is come in the flesh, is not of God."—1 John iv: 2, 3. And Paul tells us, "If Christ be not risen our faith is vain."—1 Cor. xv: 14. Therefore we are to "confess with our mouths the Lord Jesus, and believe in our hearts that *God hath raised him from the dead*." And, finally, the word of faith which he preached, affirmed of all who did thus confess and believe, that they should be saved. Now, this is true, every word of it true, according to my position. But it is not true according to Mr. Lard's; for one essential item is still wanting. The word which it preaches is: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, [*and be baptized,*] *thou shalt be saved*." According to it, without baptism all that goes

before is of no avail. Mr. Lard's plan of salvation is neither Jewish nor Christian. It is a mixture of both. The Jew says, "*Do* and live." The Christian says, "*Believe* and live." But Mr. Lard says, "*Believe* and *do* and live." His plan begins in the spirit but ends in the flesh. But it may be asked, if baptism can not be *implied* by the apostle as being also necessary to salvation? I answer, most surely not, for this plain reason: the apostle *proves* his assertion by the prophets Isaiah and Joel. The former says: "Whosoever *believeth* on him shall not be ashamed." And the latter says: "Whosoever shall call on the name of the Lord shall be saved." But they say not one word about baptism. Now, had Paul intended to teach what Mr. Lard's position teaches, he could not have called on Isaiah and Joel as witnesses. How incongruous would it appear were we to read: "Though you may confess with your mouth the Lord Jesus, and believe in your heart that God hath raised him from the dead, you can not be saved unless you are baptized: for the Scripture saith, Whosoever believeth on him shall not be ashamed," etc.!!!

§ 9.—ARGUMENT SIXTH.

Baptism is an act of obedience to the command of Jesus Christ, hence it can not be acceptably performed by one who does not love him: but no lover of Jesus Christ is still in his sins: hence, if baptism is delayed until the sinner loves Jesus Christ, it is delayed until he is pardoned; but if the sinner is baptized before he loves Jesus Christ, the act itself is sinful, and can be of no avail.

1. *Baptism is an act of obedience to the command of Jesus Christ.* This, I presume, no one will dispute. He is the author of the command, and he has issued it in his

own name. "All power [or *authority*] is given unto me in heaven and in earth: go ye, therefore," etc.

2. *It can not be acceptably performed by one who does not love him.* Will this be disputed? I think not. But lest it should be, I submit the following proofs: "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me."—Matt. x: 37. (Compare Luke xiv: 26.) The meaning of the Savior here, plainly is, that we can not be his disciples or do anything acceptable to him unless we love him *supremely.*

3. *But no lover of Jesus Christ is still in his sins.* Is this true, or is it false? If it is true, the issue between Mr. Lard and me is settled in my favor forever. Well, let us to the law and to the testimony:

1st. Love is evidence of conversion, because unconverted men do not love. "The carnal mind is enmity against God."—Rom. viii: 7. "I know you," said Jesus to the Jews, "that ye have not the love of God in you."—John v: 42. Hence, the love of God is shed abroad in the heart by the Holy Ghost.—Rom. v: 5. John tells us love is of God.—1 John iv: 7.

2d. Love is an evidence of pardon. See Luke vii: 41–43: "There was a certain creditor, who had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, *Thou hast rightly judged.*" Here love is shown to be the *effect* of pardon. Hence, Jesus adds in the 47th verse: "Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much." Here love is shown to be the *proof* of pardon.

3d. It can not, I think, be denied that all who have passed from death unto life are pardoned; therefore whatever proves that one has passed from death unto life, proves that he is pardoned. Well, love proves that one has passed from death unto life. "We know," says John, "that we have passed from death unto life, because we love the brethren."—1 John iii: 14.

4. The apostle John makes the entire question of our gracious state turn upon this one fact, that we love. Let me quote him in full, giving what he says about those who do not, as well as about those who do. I will place what he says in juxtaposition, that we may the better compare:

THOSE WHO DO LOVE.	THOSE WHO DO NOT LOVE.
"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John ii: 10.	"He that saith he is in the light, and hateth his brother, is in darkness even until now."—1 John ii: 9.
"We know that we have passed from death unto life, because we love the brethren."—1 John iii: 14.	"He that loveth not his brother, abideth in death."—1 John iii: 14.
"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv: 7.	"He that loveth not, knoweth not God; for God is love."—1 John iv: 8.
"If we love one another, God dwelleth in us, and his love is perfected in us."—1 John iv: 12.	"If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"—1 John iv: 20.
"Every one that loveth him that begat, loveth him also that is begotten of him."—1 John v: 1.	

Now, reader, look first on this side, and secondly, on that, and then tell me, can a man be on this side and be still in his sins? Can he be on that; and be a suitable subject for baptism? Mr. Lard must get his subject

of baptism out of the one or of the other of these classes. Well, if he takes them from among those who love, does he take them still in their sins? Most surely not. Well, if he takes them from among those who do not love, can their baptism do them any good? This brings us to consider—

5. *If the sinner is baptized before he loves Jesus Christ, the act itself is sinful, and can be of no avail.*

Any act of obedience performed without love is *heartless*, therefore sinful, because God requires the *heart*. Surely, this needs only to be stated to be believed. But let the Bible speak. Isaiah xxix: 13, 14: "Wherefore the Lord said, Forasmuch as this people draw near to me with their mouths, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, will I proceed to do a marvelous work," etc. Again, Ezekiel xxxiii: 31: "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their *mouth* they show much love, but their *heart* goeth after their covetousness." Once more, Matthew xv: 8: "This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me."

All these passages fully show that a heartless service is worse than no service. It is hypocrisy, than which nothing is more abominable to God.

In all the service which God requires of his creatures, the stress is laid upon the heart. A few passages of Scripture will show this. Deuteronomy x: 12: "And now, Israel, what doth the LORD thy God require of thee but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God *with all thy*

heart and with all thy soul." Again, Deuteronomy xi. 13: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to *serve him with all your heart and with all your soul.*" (Compare Joshua xx: 5; 1 Samuel xii: 20; 1 Chronicles xxviii: 9.) And now, as God requires *heart service*, we have to be *changed in heart*, in order to that service. Hence, Moses says: "And the LORD thy God will *circumcise thine heart*, and the *heart* of thy seed, to *love* the LORD thy God with all thy heart and with all thy soul, that thou mayest live." —Deut. xxx: 6. And God says: "I will give them a *heart* to know me, that I am the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."—Jer. xxiv: 7. Again: "I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them."—Jer. xxxii: 39. Once more: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. xxxvi: 25–27. (Compare Ezekiel xi: 19, 20.)

Now, as obedience to God's command follows love—follows a change of the heart—it follows pardon. Then it is not action God requires of the impenitent sinner—it is contrition, penitence, faith. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt

not despise."—Psalms li: 16, 17. Hence, such promises as these: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psalm xxxiv: 18. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah lvii: 15. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isaiah lxvi: 2. And hence such a command as this: "Son, give me thy heart."—Prov. xxiii: 16. And such a promise as this: "And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. xxix: 13. And such an exhortation as this: "Seek the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah lv: 6, 7. And hence such a confession as this: "With my whole heart have I sought thee."—Psalm cxix: 10.

From all the foregoing I feel confident that any unprejudiced reader will see that for a man to be baptized before his heart is changed—before he loves God, and Christ, and Christians—is for him to bring a sacrifice without a heart—to perform an act abominable to God, and that baptism could be of no avail to such a man. It could only add another sin to those already committed. But let the sinner wait until he seeks God with the whole heart, and obtains a new heart and right spirit, and has the love of God, and of Christ, and of the brethren within him, and I will defy Mr. Lard, or any

one else, to get him into the water with his sins stil. upon him.

And now having, by these six arguments, as I fully believe, established, beyond any reasonable doubt, my position, I shall plant myself upon it and examine Mr. Lard's proof-texts and arguments in support of his position.

Before I begin this examination, I must be indulged in a few remarks:

1. It will be perceived by the intelligent reader that either I have put a wrong construction upon the many proof-texts which I have brought forward in support of my arguments, or Mr. Lard has put a wrong construction upon his, for the Bible does not contradict itself. Interpreters may put a wrong construction upon different passages, and thus produce a conflict, as Mr. Lard and I have certainly done: but the conflict is between the interpretations, not between the passages. If Mr. Lard has given the true interpretation to his texts, then I have not to mine. On the other hand, if I have given the true interpretation to my proof-texts, Mr. Lard has not to his. And now the decision of this question belongs to the reader.

2. Let the reader note one thing before we advance, namely, that every passage brought forward by me under my first two arguments, and several passages in my succeeding arguments, must be *changed* and *added* to before they can be at all reconciled with Mr. Lard's position or interpretation of his proof-texts, while his proof-texts, taken in their connection, do not at all conflict with mine. A just interpretation is all that is required.

3. I wish the reader to note that every proof-text brought forward by Mr. Lard stands, in a sense, *alone*, having no parallel passage to throw light upon it; and

that he avails himself of particular phrases or expressions which seem to favor his position, and attaching but one idea to these phrases, though no two of them are alike, he drags them into his service. For example: "He that believeth and is baptized *shall be saved*," is understood to mean, *shall be pardoned*. And so: "For remission of sins;" "Wash away thy sins;" "Born of water;" "Washing of water by the word;" "Washing of regeneration;" "Baptism now saves us," etc., etc. Whereas my proof-texts are uniform in expression, numerous, and have many parallels, and are taken by me in their plain, unqualified, and obvious sense.

4. Note one more fact before we pass: I have established my position by the testimony of prophets and apostles, and the Savior himself, by taking their testimony without note or comment, while Mr. Lard can not go beyond Pentecost and quote a word from prophet, or apostle, or Christ, in favor of his position, without giving it a *prospective* bearing, and he can not reconcile a large portion of what prophets, and apostles, and Christ have said, with his position, without putting words into their mouths they never uttered, or explaining away what is incongruous. Now, these things being so, the inference is strongly in favor of my side of this question: for it can scarcely be supposed that the *mass* of Scripture, both of the Old and of the New Testament, should be made thus to bend to a few *isolated* passages doubtfully interpreted. No, these passages must bend to the *mass*.

The reader will remember that Mr. Lard's proposition is this: "We maintain that *the sinner, though a believer, is still required to repent and be baptized, in order to the remission of his sins, and, consequently, that they are not remitted before, and without baptism.*"

There are two errors, as I conceive, in this proposition,

to which it is necessary to call attention: 1st. The sinner, though a believer, is *still required to repent;* 2d. Sins are not remitted *before* and *without* baptism.

The first part of this proposition is erroneous, because it implies that one can be a believer in impenitence. My proposition speaks of a *penitent* believer. Mr. Lard's of an *im*penitent believer. Now, I maintain that there is no such thing as an *impenitent* believer. In proof of this, I state the fact that in every passage in the New Testament where repentance and faith are spoken of, repentance is put first. The following are the only examples: Mark i: 14, 15: "Now, after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent ye, and believe the Gospel.*" Here Jesus puts repentance first. Acts xx: 21: "Testifying both to the Jews, and also to the Greeks, *repentance toward God, and faith toward our Lord Jesus Christ.*" Here Paul observes the same order. Matt. xxi: 32: "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, *repented not afterward, that ye might believe him.*" Here the Savior represents repentance as *necessary* to faith.

Not only do the Scriptures represent repentance as preceding faith, but the nature of the case suggests the same order. Faith recognizes Jesus Christ as our *Redeemer* and *Savior*, and expects the forgiveness of sins *through him*. It must, therefore, be the act of one who *feels his need* of salvation and forgiveness; but impenitent sinners do not feel this need, therefore they can not exercise this faith.

But one may be ready to ask, Can an unbeliever be-

come penitent? Does not Paul say that he who comes to God must *believe that he is*, and that he is a rewarder of them that diligently seek him? Yes, Paul says that in Hebrews xi: 6. The truth in the case is this: an atheist can not repent, nor can an infidel or deist. Men must acknowledge the being of God before they can be conscious of having offended him; and they must recognize the existence and authority of his law before they can feel that they have transgressed; and hence, so far as faith has respect to these, it must precede repentance. But the faith of which we are now speaking has respect to Jesus Christ as "lifted up" (John iii: 14) for our deliverance from the guilt and thralldom of sin. Now, we will never believe in, or trust him *as such*, until we feel our guilt and our thralldom; but we never feel these while impenitent, therefore we never thus believe or trust in Christ while impenitent. Now, as the faith that issues in the forgiveness of sins, is faith toward our Lord Jesus Christ, or an actual trust in him for salvation, it is not, and can not be exercised only by penitent sinners. Let these remarks suffice on this point.

Henceforth we have to do with the second part of Mr. Lard's proposition: "Sins are not remitted before and without baptism." I must do Mr. Lard the justice to say he does not regard this as a *universal* law. He specifies its limitations. He says: "We speak not of the innocent babe, the irresponsible idiot, or untaught heathen." In another place he extends the limitation, (p. 236:) "On the contrary he (Mr. Campbell) teaches that the following classes will be saved without entering it, (the kingdom of God, which Mr. Lard and Mr. Campbell contend none can enter without baptism:) 1. All infants; 2. All idiots; 3. Many heathens; 4. Many honest people, who are kept in profound ignorance

of their duty by the teaching of such men as Mr. Jeter."

That is rich. God will save the infant and idiot without baptism, on account of irresponsibility, and many of the heathens and Pedobaptists and Baptists, without requiring them to be immersed in order to the remission of their sins, on account of *ignorance!* What a fearful thing, then, knowledge is! It makes essential one more term of salvation! Be it known, then, that "a little knowledge is a dangerous thing." Campbellites have superior knowledge of duty to other people; therefore, while God will save others without it, he will not save Campbellites unless they go into the water! Mr. Lard's limitations plainly show that baptism is essential to the salvation of no one but a Campbellite. Ought we not with this to be content? No, we can not be, because we apprehend that there is danger of supplanting the blood of Christ by the waters of baptism, and of causing the soul to rest here and fail of the blessedness of the man to whom the Lord imputes righteousness *without works.*

§ 10.—MR. LARD'S FIRST ARGUMENT.

Mr. Lard begins the defense of his own position thus: "*The passage on which we base our first argument is the following: 'Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'*"

I can not transcribe the whole of Mr. Lard's argument upon this text, but I will notice all the material points which he has made.

1. He says: "The salvation here spoken of is that primary salvation which consists in the remission of sins."

2. It depends on two conditions: belief and baptism.

3. He then states a rule which he thinks clinches the nail: "*When salvation is promised to any person, or affirmed of him, on certain named conditions, though it may depend on more conditions than those named, it can never depend on less.*"

Now, taking these three postulates as true, it follows, that in this passage the Savior has made remission of sins depend on belief and baptism. Then let us examine the postulates:

1. "The salvation here spoken of, is that primary salvation which consists in the remission of sins." Is this so? I think not, for the following reasons:

1st. Salvation does not *consist* merely in the remission of sins. It consists in more than remission. If it did not, it would still leave us in the possession of an impure heart and carnal affections. The remission of sins is only a part of salvation. While it separates our sins as far from us as the east is from the west, it creates within us clean hearts, and renews within us right spirits. While God cleanses us from all our filthiness, and removes our transgressions from us, he, at the same time, takes away the heart of stone and gives a heart of flesh. While he remembers our sins no more, he writes his law upon our hearts, and imprints it upon our minds, and he thus lays the foundation for our subsequent obedience to him, and of our final glorification in heaven.

2d. It is not that primary salvation of which Mr. Lard speaks. I know of but one salvation. Regeneration and pardon is salvation begun. A continuance in obedience and well-doing, is salvation in progress; and final acceptance and admission into heaven, is salvation completed. It is, therefore, a salvation from sin.—Matt. i: 21. It is a salvation from ungodliness.—Rom. xi: 26. And it is a salvation from wrath.—Rom. v: 9; 1 Thess.

i : 10. But Mr. Lard's notion is, that a sinner, when he believes and is baptized, obtains a *primary and present* salvation, *i. e.*, remission of *past* sins. And he now becomes a candidate for *final*, or a secondary salvation. But whether he shall ever obtain this final salvation, is left to be determined afterward. And now his view is, that Jesus here speaks of this primary, and not of this secondary salvation. Here he is evidently wrong. The Bible knows nothing of these primary and secondary salvations. And even if it did, we would be required to take the term here in its secondary sense, because it is used antithetically with "shall be damned:" "He that believeth and is baptized *shall be saved:* but he that believeth not, *shall be damned.*" Antitheses run parallel with each other, and they must be co-extensive. Now, whatever is the meaning and extent of "shall be damned," the term, "shall be saved," must be of equal extent. There is a sense in which an unbeliever is condemned already, (John iii : 18.) And so there is a sense in which he that believeth is not condemned, (same verse;) but the text we are now considering speaks not of the *present*, but of the *future*—"shall be saved," "shall be damned." The term, "shall be damned" is expressive of the final issue or result of unbelief, and, therefore, "shall be saved" is expressive of the final issue or result of faith and obedience.

2. This salvation, Mr. Lard tells us, depends on belief and baptism. Well, I will admit, for the present, for argument sake, that it does, and yet contend that it does not sustain Mr. Lard's proposition. Mr. Lard's proposition is, that *remission of sins* depends on belief and baptism. The text says: *Salvation* depends on belief and baptism, (meaning by the term, salvation completed, not salvation begun, as I have shown.) Now, can the

text sustain the proposition? Does it follow that because one thing depends upon a certain condition, another thing also depends upon it? Surely not. And right here Mr. Lard's sophistry appears. He has *remission of sins* in his proposition, he has *saved* in his text, and then makes his text sustain his proposition, by the convenient method of taking it for granted that this *saved* "consists in the remission of sins!" But now the reader may be curious to know in what way I will take back my admission that salvation depends on belief and baptism. Well, I will take it back by this single quotation: "I will have mercy and not sacrifice."—Matt. xii: 7. No man can be saved without possessing the spirit of obedience. He must have it in his heart to obey God. And where men have it in their hearts to obey God, they only need the knowledge of his will, and the opportunity of doing it, to obey. And where the spirit or will is possessed, but the knowledge or the opportunity is wanting, the will is taken for the deed on the above principle. Just as God justified David in unlawfully eating the showbread, and Jesus his disciples in plucking ears of corn on the Sabbath day, though the law of the Sabbath seemed to have been infringed, upon the principle of having mercy and not sacrifice, so will he accept of the obedient believer, though he may, through ignorance or inability, fail to keep all his commands—fail to be baptized. But I never have affirmed, and I presume that no Baptist ever has, that one can be saved without baptism, who, knowing it to be his duty, yet contemns the ordinance. Such a one would be condemned, not so much for the want of baptism as for the want of the very spirit of religion: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself

to him."—John xiv: 21. "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—1 John v: 3. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John ii: 4.

From the above the reader can see that I am willing to take, in all its force, the text "He that believeth, and is baptized, shall be saved." The faith which saves is penitent, cordial, and obedient. Its obedience begins with baptism, but it does not stop there, but, by patient continuance in well-doing, it seeks for glory, and honor, and immortality, and eternal life. But be it remembered that while salvation is affirmed of him who believes and is baptized, justification is never so affirmed. So far as conditions on our part are concerned, it is uniformly affirmed of the believer, (see first two arguments,) without the mention of anything else, (except by James, in the case of Abraham offering Isaac, which has already been explained.) I claim, therefore, that "He that believeth, and is baptized, shall be saved," yields no support to Mr. Lard's proposition, and offers no objection to mine.

But how about Mr. Lard's rule? Well, it, like his text, even if it were sound, can give his proposition no support, because the affirmation of *salvation*, on certain named conditions, is not the affirmation of *remission* on those conditions. But is the rule sound? I think not. I believe that all logicians admit that a rule which proves too much is unsound. Well, the following example shows that Mr. Lard's rule proves too much: Luke xviii: 18–26. Here we have recorded the case of a young ruler, who, full of anxiety, came to Jesus, and asked him what he must do to inherit eternal life. Jesus required, among other things, that he should sell all he

had, and distribute to the poor, and affirmed that he should have treasure in heaven. Now note, to have eternal life, to have treasure in heaven, and to be saved, are equivalent expressions. This is proved by the question of the apostles, "Who, then, can be saved?"

Now, according to Mr. Lard's rule, as salvation is here affirmed of this young ruler on the condition of his selling all he had, and giving the proceeds to the poor, it can never depend on less than this condition! Is Mr. Lard prepared for this conclusion? If so, he is still in his sins, and without eternal life! for he has never himself complied with it!

Jesus finally affirmed, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—Vs. 29, 30. Now, let Mr. Lard apply his rule to this affirmation, and then ask himself if he has ever forsaken house, parents, brethren, wife, children, for the kingdom of God's sake? If he has not, it is time he was up and doing: for he must either do these things, or loose his rule, or lose his soul!!

So much, then, for Mr. Lard's argument and first proof-text.

MR. LARD'S SECOND ARGUMENT.

"The passage on which we found our second argument," says Mr. Lard, "is the following:

"'*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.*'—Acts ii: 38."

Mr. Lard affirms that "this passage teaches that baptism, with repentance, is *for*—that is, *is necessary to*—the

remission of sins; that it makes remission depend on baptism in precisely the same sense in which it makes it depend on repentance; and that a connection is thus established between them of a nature so permanent that remission is, in all cases, (previous exceptions aside,) consequent on baptism and never precedes it."

Now, is this true? I pronounce it untrue, for the following reasons:

1. It makes this text incongruous with the general tenor of Scripture on this subject, (see first two arguments,) and with the declarations of the Apostle Peter, made elsewhere. Acts x: 43: "To him give all the prophets witness, that *through his name whosoever believeth in him shall receive remission of sins.*" Peter here asserts that the testimony of all the prophets is, that remission of sins is through the name of Jesus Christ, and received by every believer. But this Mr. Lard's interpretation of his language at Pentecost denies. He makes Peter there deny remission to the believer unless he is baptized.

And now, the reader must see that we must either pronounce Mr. Lard's interpretation of Peter's language at Pentecost false, or we must add to his language at Cæsarea. We must understand him as saying, at the latter place, "To him give all the prophets witness, that through his name *whosoever believes, and is baptized*, shall receive remission of sins." And now, suppose that Peter had actually said that, and we were to inquire which of the prophets had so testified, could our inquiry ever be answered? No. We might read from the beginning of Genesis to the end of Malachi, and we would meet with no such prophetic testimony. On the other hand, we meet with the testimony of many in support of the declaration as Peter has actually made it. Let us examine

the testimony of some of them. God said to Abraham: "And in thy *seed* shall all the nations of the earth be blessed."—Gen. xxii: 18. Well, Paul tells us that the term "seed" here means Christ. "He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ."—Gal. iii: 16. And this was said to Abraham because the Scripture foresaw that God would justify the heathen *through faith*.—Gal. iii: 8. To justify is to pardon.

Again, Moses says: "Abraham believed God, and it (his faith) was counted to him for righteousness."—Gen. xv: 6. So Paul says of all believers: "To him that worketh not, but believeth on him that justifieth the ungodly, *his faith* is counted for righteousness."—Rom. iv: 5. And the fact that Abraham's faith was counted to him for righteousness "was not written for his sake alone, but for us also, to whom it shall be imputed, *if we believe* on Him who raised up Jesus our Lord from the dead."—Rom. iv: 23, 24. And now, just as no act of Abraham's intervened between his faith and his justification *as a condition of it*, so no act of ours is to intervene between our faith and our justification as a condition of it. This, then, is the testimony of Moses as explained by Paul. Compare Galatians iii: 14; and Romans iv: 9–16.

Let us next examine Isaiah. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious-corner stone, a sure foundation: *he that believeth shall not make haste*."—Isaiah xxviii: 16. Here Isaiah testifies of Jesus Christ, and of the benefits the *believer* receives through him. What is the import of his testimony? When the prophet says, "He that believeth on him shall not make haste," does he include the forgiveness of sins? I will let Paul answer: "If thou shalt confess with thy mouth the Lord

Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."—Rom. x: 9–11. Here, then, according to Paul, this language of Isaiah proves, that with the heart man *believes unto righteousness*, *i. e.*, justification. It proves, then, that his faith eventuates in pardon: for, as before remarked, justification includes pardon. Be it noted that faith is, but baptism is not, in the testimony of Isaiah.

We have not only the commentary of Paul, but also of Peter, on this testimony of Isaiah: "Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore *which believe* he is precious."—1 Peter ii: 6, 7. Here is a perfect agreement between the testimony and the commentary. And both agree with Peter's declaration at Cæsarea.

We will next examine Habakkuk. His testimony is: "The just shall live *by faith*." Well, what is the import of this testimony? I will let Paul answer: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith:" (or as Macknight, as I think, more correctly renders it, "For therein is the righteousness of God by faith revealed in order to faith;") "as it is written, The just shall *live by faith*." Here, again, we see a perfect accordance between the testimony of Habakkuk and the commentary of Paul and the declaration of Peter at Cæsarea.

Paul comments on this testimony of the prophet in another place thus: "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live *by faith*."—Gal. iii: 11. The apostle is here placing justification upon the condition of faith to the *exclusion* of works, and he sustains himself by the prophet's testimony. How different this from Mr. Lard's interpretation of Peter's words at Pentecost. He would keep the believer in a state of death and condemnation until baptized! Habakkuk says, the just live by faith; but Mr. Lard says, they live by faith and baptism!

Paul gives us a third commentary on this testimony of the prophet, thus: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that *believe to the saving of the soul*."—Heb. x: 38, 39. Here Paul does not say, we are of them who believe, and *are baptized* to the saving of the soul. And, had he said it, he could not have proved it by Habakkuk.

I might quote the testimony of other prophets, but these are ample. And I prefer these because we have apostolic comments upon them. The testimony of the prophet, and the commentary of the apostle, form a *united* testimony of such strength as can not be resisted.

And now, reader, shall we force this statement of Peter at Cæsarea, into an agreement with Mr. Lard's interpretation of his words at Pentecost, or shall we reject his interpretation and explain for ourselves Peter's words at Pentecost so as to make them harmonize with his declaration at Cæsarea? Evidently we must do the latter, because this declaration is backed by the testimony of the prophets, as we have seen. And, methinks, if the prophets could again speak, they would with united voice say:

"We never, in all our lives, said that a believer in Jesus could not receive the remission of his sins unless he went into the water!!"

Before I proceed to examine the meaning of Peter's declaration at Pentecost, there is one more objection which I must urge against Mr. Lard's interpretation. It is this: If the words of the apostle Peter make baptism and repentance equally necessary to remission, so do they make them equally necessary to the reception of the *Holy Spirit.* This also conflicts with Peter's statements elsewhere. Let us go to Acts xv: Here the apostles and elders have come together to consider the question which the Judaizing teachers had sprung upon them, viz.: that the Gentiles must be circumcised after the manner of Moses, or they could not be saved. Peter took the negative of this question. Now, let us hear his speech: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God, who knoweth the hearts, bare them witness, *giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith.*"

Here the apostle refers to the conversion of Cornelius and his friends, at Cæsarea, which took place about ten years before this meeting at Jerusalem. (See Acts x.) Now, let us inquire how God gave the Holy Spirit to these Gentiles. Did he bestow this gift upon them on condition of their baptism? No; they received the gift *before* they were baptized. Now, if God would not bestow this gift on the Jews at Pentecost, only on condition of their baptism, and yet gave it to the Gentiles without any such condition, then he put a material difference between them. But Peter says, in the above

speech, he did not! There is no escape from this. Peter most certainly understood his own language at Pentecost, and in the council. Did he contradict himself? No. Then there can be no doubt that he did not mean at Pentecost what Mr. Lard said he did.

This conclusion is corroborated by two other considerations, namely: The *ground* of the *astonishment* felt by those of the circumcision who accompanied Peter to Cæsarea, and his defense before the Church at Jerusalem. The ground of the astonishment of these Jews was, not that the Gentiles received the gift of the Holy Ghost *before* baptism, but that they received it *at all.* But if they had understood Peter's words at Pentecost as Mr. Lard does, the former would have been their ground of astonishment.

In his defense before the Church at Jerusalem, Peter said: "And as I began to speak, the Holy Ghost fell on all them who heard the word, *as on us at the beginning.* Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch, then, as God gave them the like gift as he *did* unto us, *who believed on the Lord Jesus Christ,* what was I that I could withstand God?" Hearing this the Church "*held their peace and glorified God*, saying, Then hath God to the Gentiles also granted repentance unto life."

Now, be it remembered, that the very three thousand, or at least the most of them, to whom Peter said, "Repent and be baptized, etc., and ye shall receive the gift of the Holy Ghost," and who then gladly received the word, were baptized and added to the Church, heard Peter's defense. Then is it not a wonder that *they* held their peace? When Peter said, that "God gave the Gentiles the like gift *as he did* unto us who believed on the Lord

Jesus Christ," is it not a wonder they had not said, "Stop, Peter! Are you not mistaken? Did you not tell us at Pentecost that we must repent and be baptized in order to receive the gift of the Holy Ghost? And did you not just now tell us, that while you were speaking the Holy Ghost fell on the Gentiles, and hence before their baptism? And are you going now to tell us that God gave this gift to them *as* he did unto us?" Now, these two considerations place it beyond doubt that Mr. Lard has mistaken the meaning of Peter's language at Pentecost. He could not have uttered sentiments there incompatible with those uttered by him at Cæsarea and before the council and Church at Jerusalem.

I shall now undertake to show what Peter did mean. This, however, I must remark, is not necessary so far as the issue between me and Mr. Lard is concerned. It is enough for me to show, as I have done, that *he* has not given its meaning.

Peter does not make repentance and baptism sustain the same relation to remission of sins. The word *repent* is independent of the remainder of the sentence. It is not, "Every one of you repent and be baptized," etc. The nominative to "repent" is not "every one," but "ye." The Greek is μετανοησατε; an imperative in the plural. It can not, therefore, have a singular nominative. The word rendered "be baptized," is βαπτισθετω. It is not an imperative, nor is it plural. "Every one" is its nominative. Hence, the literal and correct translation would be: "Repent ye, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins." "For remission of sins," then, whatever may be its meaning, is stated as a reason for the latter command and not for the former. The command to repent is given imperatively, without a reason—Repent *ye*.

There was reason enough for this found in their conscious guilt and consequent alarm. But the reason why they should be baptized in the name of Jesus Christ is not so apparent, hence a reason is given: "For the remission of sins." This fact cuts up Mr. Lard's argument by the roots, for it is based upon the hypothesis that "repent" and "be baptized" take the same nominative, when they do not.

In order to convince the reader that I am not here misrepresenting, I will give a long quotation: "Finally, we conclude, from the grounds now before us, that the relation of baptism to remission of sins is such that baptism, like repentance, is necessary to remission; or that remission depends on baptism in precisely the same sense in which it depends on repentance. And, if there is either value in criticism or reliance to be placed in argument, the conclusion is indisputable.

"But let us suppose this position to be denied, and that it is maintained that baptism sustains to remission the relation of a subsequent to a former act, and what follows? Clearly, that repentance likewise sustains to remission the relation of a subsequent to a former act. But this proves too much, and hence is false. But we wish to exhibit this position, together with its consequences, even to the eye; and, in order to do so, will again have recourse to the passage, from which, after transposing the clauses as before, we will first omit the word 'repent,' thus: Every one of you be baptized, (εις,) *because* your sins are remitted. This is exactly Mr. Jeter's position—a tough one, truly. But let us grant that it is true, or, rather, that we have at last hit on the true meaning of the particle, and *that it is unalterable.* We will now replace the word 'repent:' Every one of you repent εις remission of sins."

Just so Mr. Lard had expressed himself before: "Ev ery one of you repent and be baptized, εις remission of sins." Now, reader, you see here that Mr. Lard makes "every one of you" the nominative to both verbs. *Peter did not do so.* Nor *will any scholar do so.* And Mr. Lard's doing so is to be attributed either to ignorance or dishonesty. Mr. Lard labors thus ingeniously and hard in order to force upon us his translation of εις. He knows we will not allow that repentance can be urged by the consideration of a past remission; and hence, if he can make both repentance and baptism be for remission, he thinks he has us cornered. But in the net which he hid, is his own foot taken. In making out his case he has misrepresented the apostle. Peter never said, "*Every one* of you repent." And now, I wish to inquire, why did Peter change the nominative and number of the second verb? Why did he not say: Repent ye, and be baptized in the name of Jesus Christ; or, as Mr. Lard has it: "Every one of you repent and be baptized," etc. There is surely some design in his using neither of these forms of expression, but instead thereof choosing the one he did. Not so did he speak in Acts iii: 19: "Repent and be converted." Both verbs here are in the plural and have the same nominative.

The reason why the apostle did change the nominative after "repent," and before "be baptized," is found in the fact that repentance is a command of *universal* obligation, while baptism is not. Baptism is obligatory only on *penitent believers.* Peter commands the whole multitude to repent: but he commands such only of that multitude as obeyed the first command, to be baptized. Hence it is said in the forty-first verse: "Then *they that gladly received his word were baptized.*"

This view of the subject is strengthened by the fact

that in no place are persons commanded to repent *in the name of Jesus Christ.* Any one who will be at the pains of examining the following passages, can test the truth of this remark: Matthew iii: 2; iv: 17; Mark i: 15; vi: 12; Luke xiii: 3, 5; Acts iii: 19; viii: 22; xvii: 30; xxvi: 20. But baptism is frequently if not always enjoined in his name. (See Acts viii: 16; x: 48; xix: 5; Romans vi: 3; Galatians iii: 27.)

If Mr. Lard's view of the passage be correct, it might be read, and it must be understood, thus: Repent every one of you in the name of Jesus Christ for remission of sins; and be baptized every one of you in the name of Jesus Christ for remission of sins. But, as we have seen, this will not do.

The foregoing considerations show, I think, conclusively, that "repent" must be considered by itself as resting upon the ground of universal obligation. And, thus considering it, let us now take up the phrase, "For the remission of sins." This, I have said, was given by Peter as a reason why they should be baptized in the name of Jesus Christ. As they had denied Jesus before Pilate, when he put to them that significant interrogatory, "Shall I crucify your king?" by saying: "We have no king but Cæsar;" and when he gave them the alternative of Christ or Barabbas, they rejected him and chose the murderer, it was now their duty to acknowledge his sovereignty. God had made him both *Lord* and Christ, that unto him every knee should bow; and now to him they must bow. But they must do it not only because of his *authority*, but also by way of acknowledging the great benefits they were to derive through him. One of these great benefits is the forgiveness of sins: "In whom we have redemption through his blood, even the forgiveness of sins."—Col. i: 14. This was the consideration

mentioned by Paul to the Corinthians, in his reproof of them for their divisions: "Was Paul *crucified for you?* Or were ye baptized in the name of Paul?" O how closely should we cling to Jesus Christ in view of the fact he was crucified for us! Should not his dying love constrain us to move in swift obedience to all his commands!

Now, as these Jews were assured of pardon through Jesus Christ, as having been exalted a Prince and Savior to give repentance and remission, they should, by a submission to baptism, acknowledge it, and declare their hope and faith in it. And this I deem the force of εις to be. When εις is connected with an individual or person to whom the action of baptism has respect, it is expressive of the faith of the baptized in that person, and of his subjection to him. And when it is connected with a doctrine or fact, it is expressive of the faith of the baptized in that fact or doctrine and his reception of it. Let us test the truth of these remarks by examples:

Matthew xxviii: 19: "Baptizing them (εις) *into* the name of the Father, and of the Son, and of the Holy Ghost." Now, what is the force of εις here? Does it not indicate that the party thus baptized does by his baptism declare his faith in these Divine persons and his subjection to them? And when it is said of the Samaritans, (Acts viii: 16,) that they were baptized (εις) *into* the name of the Lord Jesus, is it not meant that they, by their baptism, declared their faith in him, and their subjection to him? And when it is said, (1 Corinthians x: 1, 2,) that "all our fathers were under the cloud, and all passed through the sea; and were all baptized (εις) unto Moses in the cloud and in the sea;" does it not mean that what they then did, which is called their baptism was expressive of their faith in, and subjection to,

Moses as their commander and leader? So true is it, therefore, that so many of us as have been baptized (εις) into Christ, have *put on* Christ, (Gal. iii: 27.)

Of facts and doctrines we have the following examples: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized (εις) into his death? Therefore we are buried with him by baptism (εις) into death." —Rom. vi: 3, 4. Our faith is that Christ *died* for our sins according to the Scriptures, and that he was buried, and that he arose again the third day, according to the Scriptures. Well, all this we profess and declare in baptism. We also acknowledge ourselves to be dead unto sin. This we also acknowledge in our baptism. And this is the force of εις in these passages.

Another example is found in Acts xix: 3: "Unto (εις) what then were ye baptized? And they said, (εις) Unto John's baptism?" The persons addressed here were the twelve disciples whom Paul found at Ephesus, and unto whom he said: "Have ye received the Holy Ghost since ye believed?" Their answer to him was, "We have not so much as heard whether there be any Holy Ghost." This shows the meaning of Paul's question, "Unto what then were ye baptized?" Paul instantly inferred from their answer that there must be some defect in their baptism. They could not have been baptized aright if they were the victims of such ignorance. If they had been baptized into the Holy Ghost as the third adorable person in the godhead, of course they would have had some knowledge of him. They could not declare their faith in, and subjection to, a person whom they did not know. Their answer, "Unto John's baptism," means that their baptism was expressive of their faith in the doctrines inculcated by John, and their subjection to the obligations his baptism im-

posed, the chief of which was, "that they should believe on him who should come after" John. So here, in our text: "Let every one of you be baptized in the name of Jesus Christ (εις) for the remission of sins." As Peter preached to these Jews remission of sins through *Jesus Christ*, in opposition to their former notions of justification by the law of Moses, (compare Acts xiii: 38, 39,) and they cordially embraced this doctrine—gladly received his word—he would have them declare it in the overt act of baptism. As this is the force of εις in such connection, it touches not the question whether these persons received the remission of sins *before* or *after* baptism. It simply teaches that they, by their baptism in the name of Jesus Christ, declared their faith in the doctrine of remission through him, and recognized it as the great blessing coming to them through him.

Here I must notice Mr. Lard's unfairness, (I do not know what else to call it,) in arraying before his readers *ten* examples of εις in the sense of "*in order to*," for the purpose of forcing upon them the acceptance of his interpretation of εις in this passage. He has given examples which are not parallel: for *baptism* is not in one of them. Let us take parallel examples and try his rendering, and see how it looks:

1. Matthew iii: 11: "I indeed baptize you εις (*in order to*) repentance." Will that do?

2. Matthew xxviii: 19: "Baptizing them εις (*in order to*) the name of the Father," etc. Will you have that?

3. Acts viii: 16: "Only they were baptized εις (*in order to*) the name of the Lord Jesus." Does that suit?

4. Romans vi: 3, 4: "Know ye not that so many of us as were baptized εις (*in order to*) Jesus Christ, were baptized εις (*in order to*) his death? Therefore we are buried with him by baptism εις (*in order to*) death."

5. 1 Corinthians x: 2: All our fathers "were baptized εις (*in order to*) Moses."

6. Acts xix: 3: "We are baptized εις (*in order to*) John's baptism."

7. Verse 5: "When they heard this they were baptized εις (*in order to*) the name of the Lord Jesus."

8. 1. Corinthians i: 13: "Were ye baptized εις (*in order to*) the name of Paul?"

9. Verse 15: "Lest any should say that I had baptized εις (*in order to*) my own name."

10. Galatians iii: 27: "For as many as have been baptized εις (*in order to*) Christ, have put on Christ."

These are all the examples where baptism and εις are in similar connection to that in the passage we are considering, and we see that not one of them will allow εις to be rendered *in order to*. But, as before remarked, the force of εις in these examples is to show what the recipient of the rite declared and professed. If εις is followed by the name of a person, then the baptized declared his faith in that person, and his subjection to him. If εις is followed by a fact or doctrine, then the recipient of the rite declared his faith in that fact or doctrine, and his reception of it.

Reader, you have now my view of the passage in Acts ii: 38, before you, and also my objections to Mr. Lard's interpretation, and I now leave it with you to decide whether or not I have wrested the passage from him. I have clearly shown that the command to repent and the command to be baptized are not to be construed together as sustaining the same relation to remission of sins, because they have not the same nominative, and because repentance is never commanded *in the name of Jesus Christ*. I have also clearly shown that to understand Peter as Mr. Lard does, is to make him contradict him-

self, and to make him utter a sentiment in conflict with the general tenor of Scripture on the subject of remission. I pass to Mr. Lard's third argument.

§ 12.—MR. LARD'S THIRD ARGUMENT.

"As the basis of our third argument," says Mr. Lard. "we subjoin the following: '*And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*'—Acts xxii: 16."

To give the reader the full benefit of Mr. Lard's view of this passage, I will here give a lengthy quotation from him:

"That the expression is metaphorical is granted. Sins are not *washed away:* they are *remitted.* Upon this no controversy can arise. But what is there in the expression to indicate or suggest this? The term rendered *wash away* is, in the original, a strong compound verb, which in its simple form denotes *to wash* merely. Here, however, it is compounded with a particle which signifies *from*, denoting the separation of one thing *from* another, and which has its force represented in the expression by the term *away.* Hence, in its compound form the verb signifies not to wash simply, but to separate one thing from another by washing. It implies a separation, and expresses how it is effected.

"First, then, it implies a separation: and this is indeed the radical conception in remission. For not only does the term *remits*, in its underived Latin form, as well as in English, signify to send away, send from, or let go, (in which evidently the conception of separation is essentially involved,) but such, also, is the exact meaning of the Greek word which remit translates. Indeed, how one thing can be washed *away* from another without being separated from it, is not conceivable. Hence, we

conclude that separation—*i. e.*, of sins, or remission—is the radical conception in the expression—the thing for which it stands.

"Second: but not only does the word imply a separation, it expresses how it is effected: namely, by a washing. Separation is its radical, unfigurative meaning, the thing it denotes; and the metaphor consists in this: that the separation is represented as effected by, or depending on, a washing, which, it is hardly necessary to add, consisted in being baptized.

"But this view, in effect, represents Paul as being commanded to be baptized, and thereby to separate himself from his sins. Nor can the view be deemed far from correct when it is remembered that απολουσαι is *middle*, and is hence to be construed as having this force. But how is it that a person can separate himself from his sins when in reality they are separated from him, or remitted, as an act of mercy, *by our heavenly Father?* Clearly, by complying with the conditions, and in this way alone, on which the separation depends.

"Since, therefore, the conception which lies at the very bottom of the expression in hand is separation, and since this is the radical idea in remission, we conclude that the exact and full force of the passage is: Arise and be baptized, and thereby separate yourself from your sins—put them away; or, (which is evidently the sense,) *Arise and be baptized, and your sins shall be remitted.*"

There is some ingenuity in that reasoning. Still there lurks sophistry there. But before I attempt to point it out, I must offer what are to me inseparable objections to Mr. Lard's view:

1. If Mr. Lard has given a correct interpretation to these words of Ananias, Paul so understood him, and he must, therefore, have understood that, as it was needful

for him to be baptized in order to have his sins remitted, so was it needful for all other believers. Taking this view of the subject, it is impossible to account for the fact that in all his writings on the subject of justification, the apostle has not said one word about it. Instead of saying anything that gives the least hint or implication that a man must be baptized in order to be justified or have his sins remitted, he has said things that have brought the whole Christian world, outside of the Roman Catholic and Campbellite Churches, to a different conclusion.

Reader, can you imagine that the man who wrote what we find in Romans i: 16, 17; iii: 21–31: iv: 1, 16, 24; v: 1, 2; x: 1–10; Galatians ii: 16; iii: 8, 9, 11; Ephesians ii: 8, 9; and Philippians iii: 8, 9, could agree with Mr. Lard? Or that he could preach as he did in Acts xiii: 38, 39? Can you imagine how he could say, Christ sent him not to baptize, (1 Corinthians i: 17,) when he sent him to the Gentiles for the express purpose of their obtaining remission of sins? (Acts xxvi: 18.) Can you imagine how he could thank God that he had baptized so few? Would we not be astounded were we to read that Paul thanked God that he had caused but few to *believe?* to repent? But what signify belief and repentance without baptism? To convert men to the faith, and bring them to repentance, and then not to baptize them, is to lay the foundation, begin the edifice, and then abandon it, and thus make it a monument of our own folly! The writing, the preaching, and the conduct of Paul, are all inexplicable if he understood Ananias as Mr. Lard does. *He did not therefore so understand him.*

2. The Bible teaches with a clearness which nothing but criminal blindness can fail to see, that *it is the blood of Christ which really cleanses from sin.* 1 John i: 7;

"*And the blood of Jesus Christ his Son cleanseth us from all sin.*" Revelation i: 5: "Unto him that loved us, and *washed us from our sins in his own blood.*" It is the *blood of Christ* that *cleanses the conscience from dead works.*—Heb. ix: 14. Now, as the blood of Christ really cleansed the conscience of Paul from dead works, as it really washed away his sins, Ananias did not mean what Mr. Lard says he did. Then the question comes up what did he mean? This question I will now endeavor to answer.

The rite of baptism is a significant ordinance. Its form or mode is significant, and the element in which it is performed is also significant. The mode symbolizes the burial and resurrection of Jesus Christ and our union with him in them. The water in which we are baptized is symbolical of that cleansing from sin we realize from the blood of Christ. We are washed from our sins by the blood of Christ in *fact.* We wash away our sins in baptism in *form.* The former is the *reality*, the latter is the *symbol.* Hence, in the former we are *passive*, in the latter we are *active.* In the former *Christ* washes us, in the latter *we* wash ourselves.

Perfectly analogous to this is the cleansing of the leper, (Leviticus iv: 1–8:) The priest was required to go forth out of the camp and look upon the leper, and if the leprosy was *healed* in him, then the priest was to take two birds, cedar wood, scarlet, hyssop, etc., for him that *was to be cleansed.* After all this, he that was to be cleansed, was required to wash his clothes, and shave off all his hair, and wash himself in water that he might be clean. You see, then, that there were in his case a *real* cleansing and a *formal* cleansing. God did the former, and the leper did the latter. We have a striking example in Mark i: 40–44: "And there came a leper to him, beseeching him, and kneeling down to

him, and saying to him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, *immediately the leprosy departed from him, and he was cleansed.* And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing unto any man; but go thy way, show thyself to the priest, *and offer for thy cleansing* those things which Moses commanded, for a testimony unto them."

Now, here Jesus first *really* cleansed this leper, and then, afterward, he *formally* cleansed himself. So I understand the language of Ananias to Paul: "Arise and be baptized and *wash away* thy sins." As the leper immersed himself, and washed away his leprosy after it was healed, so Paul was immersed and washed away his sins after they were pardoned.

This view Mr. Lard tries to render ridiculous thus: "But let us suppose his (Jeter's) theory of remission to be correct. Paul's sins, then, were remitted the instant in which he believed, and consequently before his baptism. At that time, therefore, his sins had no existence whatever. They were simply a nonentity. Indeed, he had *no sins*, hence, none to be remitted, none to be washed away, none to be disposed of in any sense. And yet Ananias, the Lord's special messenger, is represented as saying to him: 'Arise and be baptized, and *wash away thy sins!*' Did Ananias, we ask in the name of truth, command Paul to be baptized and wash away his *sins*, when absolutely he had not one sin remaining? If the theory of Mr. Jeter is correct, it casts over the deed of Ananias a painful suspicion; but if the language of Ananias is true, it brands the theory of Mr. Jeter as a human invention, and false."

In order to expose this sophistry, let me apply it to the case of the leper cited from Mark i: "But let us suppose his (Williams's) theory of the cleansing of the leper to be correct. This leper's leprosy, then, was cleansed the instant in which Christ said unto him, 'Be thou clean,' consequently before he offered for his cleansing. At that time, therefore, his leprosy had no existence whatever. It was simply a nonentity. Indeed, he had *no leprosy*, hence none to be cleansed from, none to be washed away, none to be disposed of in any sense. And yet Jesus, the Lord's own Son, is represented as saying to him, 'Go, offer *for thy cleansing!*' Did Jesus, we ask in the name of truth, command this leper to offer for his *cleansing* when absolutely he had not the least taint of leprosy remaining? If the theory of Mr. Williams be correct, it casts over the deed of Jesus a painful suspicion; but if the language of Jesus be true, it brands the theory of Mr. Williams as a human invention, and false."

Reader, is not the analogy complete? Now, as there yet remained a reason why the leper should offer for his cleansing, though his leprosy was really healed, so there remained a reason why Paul should be baptized and wash away his sins, though they were before really pardoned.

I promised a while ago to point out the sophistry that lurks in Mr. Lard's reasoning as already quoted. Let me now redeem that promise.

Mr. Lard admits that απολουσαι (wash away) is *middle*, and, hence, represents Paul as being commanded *to separate himself from his sins.* Yet, this he denies. Sins, he acknowledges, are remitted as an act of mercy by our heavenly Father. Then, does it not follow as a necessary conclusion, "*wash away thy sins*" can not mean *remission of sins?* But this Mr. Lard saw he must make

it mean, or it would not sustain his proposition. According to Mr. Lard's own showing, "wash away thy sins" can not mean remission, yet he makes it mean that, and builds his argument upon it accordingly. Is not that sophistry?

I feel now that I have taken this text, also, from Mr. Lard. It does not sustain his proposition. It is not against mine.

§ 13.—MR. LARD'S FOURTH ARGUMENT.

"The passage on which we make our fourth argument," says Mr. Lard, "is the following: '*According to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit.*'—Titus iii: 5."

Mr. Lard makes this passage give support to his proposition by making the phrase "washing of regeneration" signify baptism. And he makes it signify baptism, by converting the noun "regeneration" into an adjective. Thus: "Regenerating washing." He interprets the word "saved" here as he did the word "saved" in Mark xvi: 16, to signify simply "remission of sins." His words are:

"But to what is reference made in the word '*saved?*' or to what does it properly apply? First, it is clear that it refers to a salvation then past, then completed; hence the apostle could speak of it as a matter of history. Second, that it is the salvation which occurred when Paul ceased to be 'foolish, disobedient, deceived,' etc. Third, that it is the salvation which depends on the *renewing* of the Holy Spirit, and is the first which happens after it. But what is this but the remission of sins? This, then, we conclude, is the reference in the word, or the thing to which it applies. But this salvation depended not alone on the renewing of the Holy Spirit. For he *saved*

us by *the washing of regeneration*, one thing, *and the renewing of the Holy Spirit*, another. Hence, the washing of regeneration—or baptism—is essential to the remission of sins, or is one of the conditions on which it depends."

Pity that Mr. Lard did not begin his quotation at the commencement of the verse and continue it to the end of the sixth. It might have saved him from the error which he has committed in making the washing of regeneration mean baptism. Or did he intentionally *garble* the apostle? The entire passage reads: "*Not by works of righteousness which we have done*, but *according to his mercy* he saved us, by the washing of regeneration, and renewing of the Holy Ghost; *which he shed on us abundantly, through Jesus Christ our Savior.*" Paul here tells what God *does not* save us by, as well as by what he does save us. He does not save us by works of righteousness which *we have done.* Then he does not save us by baptism. It is a work of righteousness, (Matthew iii: 15,) and it is done by us.

Again, this washing of regeneration and renewing of the Holy Ghost, by which he does save us, he *sheds on us abundantly through Jesus Christ.* But he does not shed baptism on us abundantly through Jesus Christ. Therefore the washing of regeneration does not mean baptism. The inquiry then arises, what does it mean? Well, this inquiry I will now attempt to answer. I wish it, however, distinctly understood that this is on my part a gratuitous work. It is enough for me to show that the text does not testify for Mr. Lard. This I have done.

Let it be remembered that there are two things which man needs in order to salvation. He needs to be cleansed from sin, and he needs a new heart. God saves him by doing both for him. These two works are so distinct

that they can not be expressed by one and the same phrase. Hence they are distinctly marked and expressed in many passages of Scripture. I will cite a few:

Ezekiel xxxvi: 25, 26: "Then will I sprinkle clean water upon you, and ye shall be clean: *from all your filthiness*, and from all your idols, will I *cleanse* you. A *new heart* also will I give you, and *a new spirit will I put within you:* and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Here are the two great things God does for us in saving us. He cleanses us from our moral pollution, and gives us a new heart.

Equally explicit are the specifications in the new covenant: 1st. "I will put my law in their inward parts, and write it in their hearts." 2d. "I will forgive their iniquity, and I will remember their sins no more." —Jer. xxxi: 33, 34. (Compare Hebrews viii: 10, 12; x: 16, 17.)

Now, these are the two things of which Paul speaks in Titus iii: 5. Our cleansing from sin he calls the "washing of regeneration." The giving of a new heart, or writing the law upon the heart, he calls the "renewing of the Holy Ghost."

When David prayed: "Wash me thoroughly from my iniquity, and cleanse me from my sin," what else did he pray for but the washing of regeneration? And when he prayed: "Create in me a clean heart, O God; and renew a right spirit within me," what else did he pray for but the renewing of the Holy Ghost?

As I shall have more to say on this subject by and by, I shall add no more now. I claim that this passage, like the three already considered, yields Mr. Lard no support, and is in no way antagonistic to my proposition. I pass on to Mr. Lard's fifth argument.

§ 14.—MR. LARD'S FIFTH ARGUMENT.

"Our fifth argument," says Mr. Lard, "is suggested by the following: '*Wherein* [the ark] *few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us—not the putting away of the filth of the flesh, but the answer of a good conscience to ward God.*'—1 Peter iii: 20, 21."

I feel that I have a right to complain of Mr. Lard's manner of quoting this text. He has destroyed the parenthesis there is in it, and left out a very important clause. Why he has done so is known to himself and the great Searcher of hearts. I am willing to extend to him that charity that thinks no evil.

The text, as it really is in Peter, presents greater difficulties in his way of making it favor his proposition, than it does as quoted at the head of his argument.

Here it is as found in Peter: "*Wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*" This last clause, which Mr. Lard has entirely omitted, is, as we shall after a while see, very important in explaining the passage.

But Mr. Lard finds it difficult to manage it even as it stands at the head of his argument. He says: "This passage, (so exceedingly obscure in the form here cited,) is susceptible of a much more intelligible rendering, thus: *In which* (ark) *a few, that is, eight souls, were saved by water, which also now saves us in its antitype baptism, which consists not in putting away fleshly impurity, but in seeking a good conscience in God.*"

I think I may safely say that if the passage, as ren-

dered in the common version, is "obscure," this translation of Mr. Lard's makes obscurity more obscure. To what does the last "which" in his translation refer as its antecedent? Does it refer to "baptism?" If so, it makes baptism to "*consist*" in "*seeking a good conscience in God.*" But does baptism consist in that? No; it consists in *immersion.* Well, does it refer to *salvation?* "Which salvation consists in seeking a good conscience in God." If so, it gives a strange definition of salvation. If salvation *consists* in *seeking* a good conscience in God, we had better never *find* it, because the moment we find it we lose our salvation!

But add the omitted clause and then see how his translation will look. See if there is transparency about it. Rather see if there is not absurdity about it: "*In which* (ark) *few, that is, eight souls, were saved by water, which also now saves us in its antitype, baptism, which consists not in putting away fleshly impurity, but in seeking a good conscience in God, by the resurrection of Jesus Christ.*"

Now, reader, you can see what havoc has been done to the text by Mr. Lard. Peter tells us baptism saves us *by the resurrection of Jesus Christ.* This you will see by reading the passage without the parenthesis. But Mr. Lard makes him say baptism saves us—or rather the water in baptism saves us—without telling us *how.* He makes him omit this and give us in lieu of it that in which baptism *consists.* Never was a text more tortured. I think it will be a martyr before it will testify for Mr. Lard.

But let us see how Mr. Lard argues the case after putting his witness to the torture and getting all he can out of him. He says:

"The ground on which it (argument) rests, is asserted in the common version, namely: '*Baptism does also now*

save us.' From this it is clear that there *is* a sense in which baptism saves us, or a salvation which depends on, or is effected in and by baptism. The question is: What is it, or in what does it consist? First, it can not be salvation in its most comprehensive sense, for it is limited to baptism. Second, it is not, be it what it may, a partial, but a complete salvation; for baptism 'now *saves* us!' Hence, previously to baptism it does not exist; subsequently it does; but without baptism it can not exist. What, now, is the safest and fairest method of ascertaining in what it consists, or, since the passage asserts *the fact* that baptism *saves* us, how shall we determine in what sense?

"Clearly, the best method of obtaining a correct reply to this question is, to ascertain in what sense the word *saved* is used when used in connection with baptism, or what is therein accomplished to which the word is applicable. 'Happily, this is an easy task: he that *believeth* and is *baptized* shall be *saved.*' 'Arise and *be baptized* and *wash away thy sins.*' Jointly, these passages determine, definitely and conclusively, that the word 'saved,' when used in connection with baptism, is used to denote remission of sins; and whatever meaning it certainly has in these passages, it certainly has in every other precisely similar passage, and, consequently, in the present one. Hence, baptism doth also now *save* us, because therein our *sins are remitted.* Of the truth of this little doubt can remain, when it is remembered that the same apostle on whose language we are now commenting, commanded an audience to repent and be baptized *in order to the remission of sins.* Hence, it may with great propriety be represented that baptism consists in seeking a conscience freed from sin."

Reader, you see that in all the above not one word is

said about "*by the resurrection of Jesus Christ.*" No: baptism must not save us *by* the resurrection of Jesus Christ. It must save us, because it is "*in order to the remission of sins!*" That which baptism saves us *by*, according to Peter, is not that which baptism saves us by according to Mr. Lard. Mr. Lard, you need not try to *gag* Peter, nor to put words in his mouth he never uttered. He will speak out, and we will hear him for ourselves.

1. In explaining this passage, the first thing I notice is, that it contains an *analogy*. Noah and his family were saved in the ark by water; and as the ark saved them *by* water, so baptism saves us *by* the resurrection of Jesus Christ. This is the analogy.

2. Noah's salvation in the ark was a figure or type; so baptism is a figure or type, therefore called a "like figure."

These two facts are the key to let us into the meaning of the passage.

But perhaps I had better *prove* the above statements before I proceed. Was Noah's salvation in the ark a figure? It certainly was or it could not have any other figure to resemble it. A figure can not be like that which is no figure. Hence the term "like figure," (Gr. αντιτυπον.) Well, is baptism a figure? It must be, or it would not be *like* the other figure. The Greek word used here implies *two* figures alike in their signification. It is not faithfully translated by our word *antitype*. This word signifies not the type, but that which is typified. This the Greek word does not signify. It is used in another place; let us go to that and we will get some light. Hebrews ix: 24: "For Christ is not entered into the holy places made with hands, which are the *figures* of the true." The Greek here is the same. Now, every

one can see that here the word can not have the sense of "antitype." For surely no one can suppose that the holy places made with hands are the antitype of heaven! No: the idea, I take it, is this: God gave Moses the pattern of these holy places, in the Mount, and he made these holy places *like* them. Now, these were patterns of the heavenly things. So were these. They were, then, "like figures," *i. e.*, figures of the same things. "Like figure," then, is a good translation. "Antitype" is not.

Let us now proceed to inquire of what Noah's salvation in the ark is a figure? It is a figure of the *resurrection* of Jesus Christ, and salvation through him. Paul says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. xi: 7. We all know what this salvation is. We know what lies at its foundation, to-wit: the death, burial, and resurrection of Jesus Christ. Noah's faith looked through his temporal salvation in the ark to that spiritual salvation by faith in the blood of him who was delivered for our offenses, and raised again for our justification.

Here, then, you see that of which Noah's salvation was typical. Well, baptism is typical of the same thing. Need I prove this? We need no other passage than the one found in Romans vi: 3–5: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the *likeness of his death*, we shall be also in the *likeness of his resurrection*." The word ren-

dered "likeness" here means image or similitude. See the following examples: Romans i: 23: "Into an *image* made like to corruptible man," etc. Romans v: 14: "After the *similitude* of Adam's transgression," etc. Romans viii: 3: "God sending his own Son in the *likeness* of sinful flesh," etc. Philippians ii: 7: "Was made in the *likeness* of men."

Our descent into the waters of baptism implies our previous death to sin, so Christ's descent into the grave implied his previous death for sin; therefore the former is in the *likeness* of the latter.

Our rising again from the waters of baptism to walk in newness of life, is *like* our Savior's rising from the grave to live unto God.

Now, then, we are prepared to understand Peter. Let me again quote the text, leaving out the parenthesis: "When once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, by the resurrection of Jesus Christ." As Noah's entrance into the ark out of the old world typified Christ's passage out of this world into the grave, and as Noah's emergence from the ark into the new world typified Christ's emergence from the tomb to die no more, it presented to his mind the righteousness which is by faith, and he embraced it.

And so baptism, in its figurative significancy, presenting the same things to our faith, contributes to our salvation. It saves us by the resurrection of Jesus Christ, *i. e.*, it is a striking figure of our salvation by his resurrection.

The resurrection of Jesus Christ is so fundamental that everything else without it is nugatory and vain. "If

Christ be not raised, your faith is vain, our preaching is also vain, and ye are yet in your sins." Yea, more even, "they who have fallen asleep in Christ are perished." We can not have the faith which saves unless we believe in our hearts that God hath raised Jesus from the dead. And whoever looks on the ordinance of baptism sees an imperishable symbolic monument of this great truth. I can not see the mystery of which some men speak, in this passage from Peter.

But how about the parenthesis? Well, it sheds light also on the subject. A parenthesis is generally used for this purpose. As Peter had said baptism saves us, he thought it proper to explain. It saves, he tells us, not because it is a putting away the filth of the flesh, but because it is the answer of a good conscience toward God. The "filth of the flesh" here refers to ceremonial defilements. Peter was writing to *Jewish* Christians, (strangers *scattered abroad*—1 Peter i,) persons, therefore, who were accustomed to such defilements, and who laid considerable stress upon them as prejudicial to their salvation; hence, as baptism was, like their bathings under the law, an immersion in water, they were liable to mistake it as a ceremonial purification—a putting away of the filth of the flesh; but Peter tells them it is not that, but it is the answer of a good conscience toward God.

The word rendered "answer," Mr. Lard renders "seeking." For this rendering I have seen but one authority. That authority is *Alexander Campbell!* If baptism is the seeking of a good conscience, what kind of a conscience does the subject have *before* he is baptized? I read in the Bible of a *seared* conscience, (1 Tim. iv: 2;) and a *defiled* conscience, (Titus i: 15;) and an *evil* conscience, (Heb. x: 22;) and a *good* conscience,

(1 Tim. i: 5.) Now, if the candidate for baptism has not this good conscience when he applies for the ordinance, what kind of a conscience has he? It is evident that, according to Mr. Lard, he has not a *good* conscience, or he would not come *seeking* one.

I suppose Mr. Lard, like Mr. Campbell, thinks: "And to him that made the washing of clay from the eyes, the washing away of blindness, it is competent to make the immersion of the body in water efficacious to the washing away of sin *from the conscience.*" And thus he makes Peter to say: "Immersion saves us, not by cleansing the body from its filth, but the conscience from its guilt."—*Christianity Restored*, p. 221. But Peter never said such a thing in all his life. According to Mr. Lard and Mr. Campbell, Peter's parenthesis ought to read: "Not the putting away the filth of the flesh, but the putting away filth from the conscience." But Peter has not said this, and had he said it, he would have contradicted Paul: for Paul tells us, the *blood of Christ*, not baptism, purges the conscience from dead works.

But what does Mr. Lard say in justification of "seeking" as a translation of ἐπερωτημα? He says: "First, there is a necessity for it." No doubt of it! It would be ruinous to Mr. Lard's proposition to allow the penitent believer to have a *good* conscience *before* he goes into the water! But he continues: "For the passage, as it stands in the common version, conveys no intelligible meaning whatever; indeed, it is simply a jumble of words without meaning." Why did he not add, "to a Campbellite mind?" To me it is most intelligible, and conveys a very important meaning, which I will give presently. Mr. Lard continues: "Second. It agrees better with the sense of the original term." This is unsupported assertion.

I have before me five lexicons. The following are their definitions:

1. *Liddell and Scott's Lexicon:* "Επερωτημα, a question."

2. *Donegan's:* "Επερωτημα, a question; interrogation."

3. *Groves':* "Επερωτημα, a question; inquiry; a requisition; demand; an answer or reply agreeing to the demand; an engagement; undertaking."

4. *Robinson's Lexicon of the New Testament:* "Επερωτημα, a question; inquiry. In N. T. spoken of a question put to a convert in baptism, or rather of the whole process of question and answer, *i. e.*, by implication, examination, profession."

5. *Greenfield's Lexicon of the New Testament:* "Επερωτημα, an interrogation; question. In N. T., answer, promise, engagement, profession.—1 Peter iii: 21."

Now, reader, are we not prepared to see the meaning of the apostle? Baptism is an ordinance in which certain obligations are assumed by the baptized. We have been buried with Christ by baptism into death, that, *like as he was raised from the dead* by the glory of the Father, *even so we also should walk in newness of life.* And now, this question comes up before the mind of the believer: Will you, by being "baptized into Christ"—"into his death," oblige yourself to walk in newness of life?" Well, he, having a "good conscience toward God," a conscience "*purged* from dead works to serve the living God," answers, "I will." Baptism, then, is, to him, an act by which he *responds* to the Divine claims, *engages* to lead a new life, *professes* a good conscience toward God. Baptism, then, according to Peter, saves us *in figure*, because it is, like Noah's salvation in the ark, typical of that which saves, to-wit: the death, burial, and resurrection of Jesus Christ. Secondly, because it is the

answer, *i. e.*, the *engagement and profession of a good conscience toward God.*

It is worthy of remark, here, that this is, perhaps, the reason why baptism is to be performed but once, and that at the very beginning of the Christian life, because, like the oath of allegiance, its obligations cover the whole life. Every one who, with a good conscience, takes upon him the sacred rite, ever after feels its obligations fresh upon him. His baptism will ever furnish him a reason and a motive to abstain from all appearance of evil, and to maintain a patient continuance in well-doing, while he seeks for glory, and honor, and immortality in the hope of eternal life.

In conclusion, I feel that I am authorized to say that this passage, like all its predecessors, gives no support to Mr. Lard's position, and it offers no objection to mine.

§ 15.—MR. LARD'S SIXTH ARGUMENT.

"The passage," says Mr. Lard, "on which we base our sixth argument is this: '*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.*'—John iii: 5."

With Mr. Lard's first paragraph I fully agree. It is this: "This passage we regard as presenting us with a complete view of the new birth—as informing us in what it consists, or what facts constitute it. And whenever the subject of regeneration is spoken of, we wish it to be distinctly understood that the present passage contains our conception of it. In declaring, that 'except a man be born again, he can not see the kingdom of God,' the Savior merely propounds the doctrine of the new birth generally, in a statement of the necessity of it. But in the present passage he states definitely in what the new

birth consists, reiterating the necessity of it. The former passage propounds the doctrine, the latter passage explains it. That to be born again is to be born of water and of the Spirit, does not admit of a doubt."

But with the following I as fully *disagree:* "The passage was intended, when spoken, to have *not a present, but a prospective bearing.*" My reason for disagreeing I will give presently.

I wish now to let the reader know how Mr. Lard presses this text into his service. He understands "born of water" to mean baptism. He understands "born of the Spirit," to mean "begotten" of, or by, the Spirit. He then contends that a man must be begotten by the Spirit and born of water, or be baptized in order to be born again and enter the kingdom of God or the reign of favor, where the remission of sins, the gift of the Holy Spirit, etc., etc., are to be obtained and enjoyed.

After much explanation and criticism, and twisting and turning, to get the passage fixed up to his notion, he says: "It is now easy to complete our argument. There are but two kingdoms on earth in which men exist: the kingdom of God and the kingdom of Satan. These kingdoms are separated from each other by one and the same line. All on this side are saints, all on that sinners; and all are on that side until born of water and of the Spirit: then all thus born are on this. We can no more conceive of a saint in the kingdom of Satan, than we can of a sinner in the kingdom of God; nor can we any more conceive of a saint without his being born of water and of the Spirit, than we can of a sinner who is. The instant in which a man's sins are forgiven he passes from the kingdom of Satan into the kingdom of God. But he passes from the kingdom of Satan into the kingdom of God the instant in which he is born of water

and of the Spirit. Hence, in that instant, his sins are forgiven.

"But let us suppose a part of this to be denied. Let us suppose it to be maintained that a man, though born of water and of the Spirit, might still be in the kingdom of Satan. What is true of one man in this respect might certainly be true of all. Hence all men, though born again, might still be in the kingdom, and under the dominion, of Satan."

Clearly, this is false.

"From all of which we conclude that a man's sins are remitted the instant in which he is born of water and of the Spirit, or, inverting the expressions, the instant in which, *being begotten by the Spirit, he is immersed.*"

All that is wanting to overthrow this argument and conclusion of Mr. Lard's, is to give a just exposition of the text on which they are founded. This I shall now attempt to do.

As before remarked, I agree with the sentiments uttered by Mr. Lard in his first paragraph. In the third verse, our Savior says: "Except a man *be born again*, he can not see the kingdom of God." At this, Nicodemus is surprised, and misapprehending its meaning, he asks: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Now, all that follows up to the ninth verse is an answer to these questions, and of course contains an explanation of that which gave rise to them.

The fifth verse is therefore *exegetical* of the third. The Savior's return to the first expression confirms this view: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. *Marvel*

not that I said unto thee, Ye must be born again." "Born again," therefore, *states* the doctrine; born of water and of the Spirit *explains* it. So far, Mr. Lard and I are agreed. But now we part.

If Mr. Lard's view of the meaning of the passage be correct, the *explanation* was just as great a puzzle to Nicodemus, and needed as much explanation as that which was explained. Now, I hold it as self-evident that Jesus could not have meant baptism by "born of water," nor could he have intended a "prospective" and not a present application of what he said, *from the fact that he was giving an explanation.*

1. Let us inquire who was Jesus Christ? The omniscient Prophet—the true Light which lighteth every man that cometh into the world. He, therefore, had the wisdom to discern the cause of the ignorance of Nicodemus, and to employ the best means for its removal. But was it better calculated to remove his ignorance to say "born of water," than to say "be baptized," if he meant be baptized? Had Nicodemus any knowledge of baptism by virtue of which he could infer it from this phrase? I presume not. But, then, if Jesus spoke *prospectively*, why did he use the *present tense?* "Except a man *be* born again, he *cannot see* the kingdom of God." "Verily, verily, I say unto thee, Except a man *be* born of water and of the Spirit, he *cannot* enter into the kingdom of God."

2. Who was Nicodemus? A man of the Pharisees, a ruler or teacher of the Jews. And could the Savior presume that *he* would understand his explanation if he meant what Mr. Lard says he did? Most surely not. Now, an explanation which the party, needing it, cannot, from the nature of the case, understand, is no explanation at all. I have too much regard for both the *wisdom* and *benevolence* of the Savior to believe that he gave

Nicodemus such an explanation as Mr. Lard says he did.

3. There is another fact which makes me reject Mr. Lard's view of this subject. It is this: After the explanation, Nicodemus asked: "How can these things be?" And Jesus answered: "Art thou a *master* of Israel and *knowest not these things?*" This reply of the Savior implies a reflection upon Nicodemus for his *ignorance.* Now, was this reflection *deserved?* Was it just? It evidently was, for *Jesus* gave it. He will cast no undeserved, unjust reflection. But if he meant what Mr. Lard says he did, the reflection was undeserved and unjust.

I hold, then, that the Savior's explanation was an explanation *to Nicodemus;* one which he, as a master of Israel, ought to have understood, and, hence, his ignorance was censurable. Therefore it has been mistaken by Mr. Lard.

There is to my mind one more objection to Mr. Lard's view, which I regard as insuperable. It is this: If his view is correct, there never was a *new birth*, or such a thing as one's being born again before the day of Pentecost! Can this be true? If true, how is it that we read in John i: 12, 13: "But as many as received him, to them gave he power to become the *sons* of God, even to them that believe on his name: which *were* (in the past tense) born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" Remember, this was *before* Pentecost.

And how is it that the pious in all ages have been called the *sons* or children of God? Could they be children of God without being born of him? I think not.

I am now prepared to explain the text. The follow-

ing considerations furnish the key by which I interpret it:

1. Born of water and of the Spirit, is an explanation of born again.

2. It was given by the Savior to Nicodemus, a Pharisee, a ruler of the Jews, or master, or teacher of Israel.

3. It was therefore an explanation adapted to him *as such*, which he ought to have understood.

4. It was an explanation, therefore, which he ought to have learned and understood from his sources of information.

5. But his sources of information were the writings of Moses and the prophets.

6. Hence, to them we must go to learn its meaning.

Well, as I have shown already, (see what I have said on Titus iii: 5,) God, in saving us, does *two* things for us: he gives us a new heart, and he *cleanses* us from sin. Now, these two things are to be found both in the writings of Moses and the prophets. They are set forth in *types* and promises, and especially in the new covenant. Circumcision was typical of a change of heart corresponding to the birth of the Spirit. The following passages prove this: Deuteronomy x: 16: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." Deuteronomy xxx: 6: "And the LORD thy God will circumcise thy *heart*, and the heart of thy seed, to *love* the LORD *thy God with all thy heart*, and with all thy soul, that thou mayest live."

Are not these passages plain? But see also Jeremiah iv: 4: "Circumcise yourselves to the Lord, and *take away the foreskins of your heart.*" See also Jeremiah ix: 26; Leviticus xxvi: 41; Ezekiel xliv: 7.

It is evident that the apostle Paul understood circumcision as typical of a change of heart. Hear him: "He

is not a Jew, which is one *outwardly;* neither is that circumcision, which is outward in the flesh: but he is a Jew which is one *inwardly;* and circumcision *is that of the heart, in the spirit,* and not in the letter; whose praise is not of men, but of God."—Rom. ii: 28, 29. Hence, he tells his Philippian brethren that they "are the circumcision, which *worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*"—Phil. iii: 3. Hence, also, he tells us that saints "are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."—Col. ii: 11.

Not only is a *change of heart* thus set forth in type, but our cleansing from sin is also thus set forth. All the ceremonial washings under the law were typical of our moral cleansing from the pollution of sin, particularly that connected with the ashes of the red heifer.—Num. xix: 19. This Paul teaches us in Hebrew ix: 13, 14: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge (or cleanse*) your conscience from dead works to serve the living God."

The prayer of David in the fifty-first psalm plainly recognizes these two ideas: "*Wash* me thoroughly from mine iniquity, and *cleanse* me from my sin." Again: "*Purge* me with hyssop, and I shall be clean: *wash* me, and I shall be whiter than snow." This is one idea. "*Create* in me a *clean heart*, O God; and *renew* a *right*

---

* The word rendered "purge" is *καθαριζω*, rendered elsewhere in the New Testament twenty-three times "cleanse," and three times "purify." Compare 1 John i: 7.

spirit within me." This is the other idea. Here is a plain exposition of "born of water and of the Spirit."

The new covenant, as I have already said, is clearly expressive of these two ideas. I need not, however, repeat here what I have already said upon it. Nor need I again refer the reader to Ezekiel xxxvi: 25, 26. I have said enough. I will only add that there is one remarkable fact which may not have arrested the attention of the reader, which, I think, strengthens, if that were possible, the view I have here given. It is this: throughout the New Testament, a change of heart is always ascribed to the Holy Spirit, and never to the *blood of Christ;* while, on the other hand, the cleansing of the soul from sin is always ascribed to the blood of Christ, and *never* to the Holy Spirit.

Now, as we are both cleansed from sin and renewed in the spirit of our minds, and as these are effected by two distinct causes, the blood of Christ and the Holy Spirit, two expressions were needful to set them forth. They are *comprehended* in "born again," but *expressed* in "born of water and of the Spirit." It does seem to me that there can be no doubt of the correctness of this view, when all that I have said, in connection with that of type, and promise, and prophecy, and the new covenant, is duly considered, and the occasion, the Teacher, and the pupil, are taken into the account. A man is born again when his heart is circumcised, and his conscience purged from dead works. A man is born again when God washes him thoroughly from his iniquity, and cleanses him from his sin; and creates within him a clean heart, and renews within him a right spirit. A man is born again when God writes his law upon his heart, and forgives his sins, and remembers iniquity

against him no more. And when God does these things for a man, he is born of water and of the Spirit.

And now I claim that I have taken this text also from Mr. Lard. It gives his proposition no support; it offers no resistance to mine.

§ 16.—MR. LARD'S SEVENTH ARGUMENT.

"Our seventh argument," says Mr. Lard, "is suggested by the following: '*Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.*'—Eph. v: 25, 26."

This text, like some others which we have already considered, just as it stands, does not suit Mr. Lard. He sees that the "washing with water" is here said to be *by the word.* This he must change. Hence he says: "That the phrase, '*by the word,*' is, in construing the passage, to be joined with the verb *sanctify*, is so obviously true, that nothing need be urged in its defense; the proper collocation of the words being: Christ also loved the Church, and gave himself for it; that, having cleansed it by the washing of water, he might sanctify it by the word."

In confirmation of this, he quotes the Savior's prayer: "Sanctify them through thy truth; thy word is truth."—John xvii: 17.

In condemnation of it, why did he not quote: "Now ye are *clean through the word* which I have spoken unto you?"—John xv: 3. And why did he not quote the words of Peter: "Seeing ye have purified (or cleansed) your souls *in obeying the truth* through the Spirit?"—1 Peter i: 22.

These quotations, I presume, were not relevant!

After thus changing the translation without any authority, and without proof, so as to make it suit his pur-

pose, Mr. Lard presses it into his service in the following manner:

"But what signifies the expression, *cleansed it by the washing of water?* This question can be best answered, perhaps, by determining separately the signification of the clauses *washing of water* and *cleansed.*

"First, then, what signifies the clause *washing of water?* If, as was urged in the preceding section, there is any confidence to be reposed in the learning and discrimination of the first class of critics, and that, too, in a case in which no interested motives can be presumed to have swayed their judgments, this question is settled. The clause signifies *baptism.* True, Mr. Jeter feigns to think its import doubtful, but why, none can mistake. He is pledged to oppose, right or wrong, whatever favors us; hence, the more irrefragable our proof, the more vehement his denial.

"That the term *water*, or, more correctly, *the* water, as it is in the original, has here its hard Saxon meaning, is not a disputable point. Joining to this word *washing*, or, better still, *the* washing, thereby making the washing of or in *the* water, or the water in which the Church (the members of it) has been washed, can any one, whose soul is not steeped in error, be in doubt as to what the apostle means.

"There is but one rite under Christ to which water is absolutely, in all cases, essential, and to which all who are members of his Church have submitted. That rite is baptism. Here, however, water is present—water in which the Church is washed; hence, since the Church comes in contact with water in no rite but baptism, baptism is, or rather, of necessity, must be, what the apostle refers to when he says, *the washing of water.*

"Second. But what signifies the term *cleansed?* We

can readily understand why the expression, *washing of water*, should have suggested it; but the question is, What does it mean?—a question which we think is not difficult to answer. In the original, both the verb and its derivatives signify to cleanse or purify generally. But the present is not a general but a special cleansing,—a cleansing limited to *persons*, and effected *in the washing of water*. Now, in what special sense are persons cleansed in the washing of water? Clearly, they are not therein cleansed from leprosy; neither, therein, is any error corrected or vice reformed. *They are therein cleansed from sin.* 'Arise, and be baptized, and *wash away thy sins.*' 'Repent, and be baptized, *in order to the remission of sins.*' These passages determine most conclusively in what sense a person is cleansed in the washing of water. Three times, certainly, in the New Testament, is the term *cleansing*, either as a verb or noun, employed to express a cleansing from sin. A cleansing from sin, then, is, we conclude, precisely what is effected in the washing of water."

Here, reader, is Mr. Lard's conclusion fully drawn. According to him, the Church (or members of it) is cleansed, that is, pardoned, by baptism, and afterward sanctified by the word, and thus fitted for final presentation to Christ, a glorious Church—holy, and without blemish. Are you prepared to admit his conclusion? I am not, for the following reasons:

1. The word *Church*, here, is to be taken in its *largest* sense as embracing all the *saved*. It comprehends the *many* who, at last, shall come from the East and from the West, from the North and from the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. It looks back to prophets and patriarchs. It crosses the flood, and gathers into its meaning the ante-

diluvian saints. It then goes forward, and comprehends the latest convert to Christ and his cause. All this vast company Christ loved, and gave himself for; all this vast company he will sanctify and cleanse, and finally present to himself, a glorious Church, without spot or blemish.

But if Mr. Lard's exposition be true, no saint who lived before Pentecost will be included in this glorious Church: or, if included, he will not have been cleansed with this washing of water!

2. As all the saved are embraced within the meaning of the term *Church*, as here used, and as all are sanctified and cleansed in the same way, and by the same process, baptism can not be meant, because a large proportion of those included were never baptized.

Then the inquiry comes up, What is meant by this *washing of water by the word?* The following passages of Scripture answer this question:

1. Revelation vii: 14: "And he said to me, These are they which came out of great tribulation, and have *washed their robes, and made them white in the blood of the Lamb.*"

Here, the hundred and forty and four thousand sealed from among the twelve tribes are referred to. These will compose a part of the Church of which Paul speaks. Well, in the laver in which these have washed their robes, all other members of this Church will have washed theirs.

That laver is here shown to be the blood of Christ, not baptism.

2. Zechariah xiii: 1: "In that day there shall be a *fountain opened* to the house of David and to the inhabitants of Jerusalem *for sin and for uncleanness.*"

In this prophecy, we "behold the Lamb of God which

taketh away the sin of the world." This fountain was opened in his blessed side. The blood and water which flowed from his cleft heart form the element which cleanses from sin. In this fountain we wash and are clean.

The pious Cowper proved himself a theologian as well as a poet when he wrote:

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners *plunged beneath that flood*
> Lose all their *guilty stains*."

This fountain Christ opened for all his Church: in it all bathe, and by it all are cleansed from sin. "Unto him that *loved* us and *washed us from our sins in his own blood*," will be the universal song of the glorified Church, without a discord, or jar, or dissenting voice.

Reader, need I multiply quotations? Read for yourself the following: Isaiah iv: 4; Jeremiah xxxiii: 8; Ezekiel xxxvii: 23; John xiii: 8–10; 1 John i: 7.

I will, however, give the reader one more passage analogous to the one we are considering, and to which, it is not improbable, Paul had reference. It is found in Ezekiel xvi: 3–14 inclusive. Here God first reminds Israel of their humble origin, of their pitiable condition in their infancy, and of their pollution. Second, he tells them of his love and compassion for them, and the great benefits he had conferred upon them, and of their beauty and renown in consequence.

In this description he uses the following language: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the

Lord God, and thou becamest mine. Then *washed I thee with water;* yea, I *thoroughly washed away thy blood* from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments," etc., etc.

All this, of course, is highly figurative. Yet it contains the very ideas which Paul expresses. God is speaking of Israel under the similitude of a polluted, neglected infant, upon whom he had compassion, and took and washed, and clothed, and ornamented, and married, and made glorious. So here Paul represents the Church as the bride of Christ, upon whom he placed his love. He finds her first polluted, but he gives himself for her that he may sanctify and cleanse her. This he does by his blood and spirit. These are the efficient causes. His blood cleanses from all sin. His spirit changes and sanctifies the heart. All this, however, is done by means of the word. It may be said of the whole Church as of the Corinthian: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi: 11.

I have, however, no objection to the idea that baptism is alluded to, as it does in symbol what the blood of Christ does in fact.

Now, reader, I have stated to you plainly my view of this passage in connection with my objections to that given by Mr. Lard, and it is for you to judge between us. I feel confident that you will say that I have shown Mr. Lard's view to be incorrect, and proved that this text also yields his proposition no support, and offers no opposition to mine.

§ 17.—MR. LARD'S EIGHTH ARGUMENT.

"Our eighth argument," says Mr. Lard, "is derived from the following: '*For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*'"

Mr. Lard attempts to make this text yield him support in the following manner: "Certainly the expression '*in Christ*' is not to be taken literally; and yet there can exist little or no doubt as to its import or the relation which it expresses. Now, we maintain that the very fact that we enter into Christ by baptism, or into the relation which this language expresses, involves the connection between baptism and the remission of sins for which we contend.

"That the instant in which a person becomes an '*heir according to the promise*,' he becomes a Christian, or is forgiven, can hardly be supposed to admit of argument. To suppose a person an '*heir*,' and yet not forgiven, or forgiven and yet not an heir, involves a contradiction, if not in words, at least in fact. But when do we become heirs? The reply is, When we become Abraham's children, not according to the flesh, certainly, but when we are constituted such. But when do we become Abraham's children? Certainly when we become Christ's; and we become Christ's when *in him*, and not before. For, says the apostle, you are all one in Christ, and if Christ's, (which you are if in him,) then are you Abraham's seed, and heirs according to the promise.

"Now, what persons alone are in Christ? As many, is the reply, as have been baptized into Christ, *and not*

one more. If, now, none *out* of Christ are forgiven, (and let him who so affirms prove it,) and if all in him are, then the very act of entering *into* him makes the difference between the forgiven and the unforgiven person. If there is any value in implication, this is conclusive."

Now, the hinge upon which Mr. Lard's argument here turns, is this: that no man can be *in Christ* without being *baptized into him.* Hence, no man can be pardoned without baptism, because *out of Christ* there is no pardon. I admit that out of Christ there is no pardon: but I deny that no man can be in Christ without baptism. It is not my business to prove a negative. Still I will do it, and thus destroy his argument. I have already explained what is meant by being baptized *into* Christ. (See p. 306, 307.) Upon this subject I shall add nothing.

That a man can be in Christ without baptism, the following passages prove:

1. Philippians iii: 8, 9: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may *win Christ, and be found in him*, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Now, reader, does not Paul here plainly show that to be *found in Christ* one must have the *righteousness of God, which is by faith?*

The relation expressed by *in Christ*, is a *vital* one, such as exists between a *vine and its branches.* Without this union with Christ we have no life, no holiness, no strength. If, then, we can be alive without baptism, we can be in Christ without baptism. If we can be pure in heart, or holy, without baptism, we can be in Christ without baptism.

2. John xv: 4: "As the branch can not bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me." This declaration of the Savior shows, that out of him there is no fruit-bearing. Then, there is no fruit bearing without baptism. Does this conclusion accord with facts? If so, how will you account for the many, many examples of eminent piety found among Pedobaptists? Now, we must either deny Mr. Lard's view, or deny that there can be any Pedobaptist piety, or admit their baptism. That they are baptized we can not admit; that they, or at least many of them, are pious, eminently pious, we can not deny. Then the only alternative left us, is to conclude that a man can be *in Christ* without baptism.

From the foregoing considerations, I feel authorized to say of this text as I have said of all its predecessors: it gives Mr. Lard's proposition no support, and offers no opposition to mine.

MR. LARD'S NINTH AND LAST ARGUMENT.

"As the basis of our ninth and last argument," says Mr. Lard, "we cite the following: '*And he said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.*'"

I know the reader will be curious to know how Mr. Lard gets proof of his proposition out of this text. He gets no proof out of it. He only labors to show that it is not *against* him. I would admit that, if he had *proved* his proposition by other portions of the word of God, this passage would not *disprove* it. But I have shown that all his proof-texts have failed to yield him any proof. Hence, this text is *against* him.

Here, then, I close. I wish it distinctly understood that I do not oppose baptism as a duty enjoined upon all pen

itent believers. I only oppose the position assigned it by Mr. Lard and the current reformation. They exalt it to a position nowhere assigned it in the Bible. It is their spiritual panacea. Everything else without it is as nothing. Taking the whole of what Mr. Lard has said together, and what can one have without baptism. Without it he can not be born again; without it he can not be in Christ; without it his sins can not be remitted; without it he can not have a good conscience; without it he can not be cleansed; without it he can not be saved!

Now, let any one believe all this, and is he not in danger of placing all his hopes of salvation on baptism? Talk to him about faith, and repentance, and the blood of Christ, and the sanctifying Spirit of God, and he will reply, What are all these without baptism? His faith and his repentance avail him nothing until he goes into the water. And the blood, and righteousness, and intercession of Jesus avail him nothing until he is baptized. But let him be baptized, and he is assured of everything. Then he is in Christ; then he is born again; then he is pardoned; then he is an heir of God; then he is washed from his sins; then he has a good conscience; then he has the aids of the Spirit; then, in a word, he is a new creature, and thoroughly furnished unto every good work.

Rather let the sinner follow the teachings of Jesus. Repent and believe the Gospel. Come back to God, as the prodigal came to his father; look to the blood of Christ as the only propitiation, and expect salvation on the ground of faith in him. Let him gladly receive the truth, have peace with God through Jesus, have his soul filled with love to God and to his people, and be assured that he has passed from death unto life, and then let him

say: "See! here is water; what doth hinder me from being baptized."

Coming to the ordinance thus, he can honestly and intelligibly make the profession it requires. With an approving conscience he can declare that he is dead to sin and alive to God. That his faith is in the Father, and the Son, and the Holy Ghost. With a free, good will, can he take the yoke of Christ upon him, and vow to be his, and pledge himself to walk in newness of life. And then he can pass on through life doing the will of God from the heart, and looking forward for a blessed immortality, knowing in whom he has believed, and enjoying the confident persuasion that he is able to keep that which he has committed to him.

And now, reader, I commend you to the mercy and grace of God, which will preserve you from the path of error, keep you from falling, and at last present you blameless before the throne.

That this may be the lot of the writer, and all who read what is written, is the prayer of

Yours, to serve in Jesus Christ,

AMEN.

APPENDIX.

UPON reflection, I have thought that I might do the reader a service by submitting to him, in a few brief remarks, my views upon the *design* of Christian baptism. My views on this subject might be gathered by a careful hand, from what I have, from time to time, said in my replies to Mr. Lard's arguments: but they might escape the most of my readers. I will, therefore, embody them here.

1. I look upon baptism as *commemorative of the burial and resurrection of Jesus.*

Nearly all the ordinances of God are of this character. Circumcision is, I believe, an exception. They are designed to commemorate some mighty event which has transpired in his Divine interposition in behalf of his people.

The Passover was commemorative of Israel's deliverance from their thralldom in Egypt.

The Pentecost, or Feast of Weeks, was commemorative of the giving of the law at Sinai, which took place seven weeks after the former occurrence.

The Feast of Purim was commemorative of the deliverance of the Jews from the destruction plotted against them by Haman in the days of Esther.

And so the Lord's Supper is commemorative of the *death* of our Lord Jesus Christ.

But now, have we no commemorative rite for his burial and resurrection? We have not, unless baptism is that rite.

Now, I can not believe that God would be careful to provide for the commemoration of those other events, and then fail to make any such provision for this. It may be said that in comparison with this the rest are quite insignificant. The resurrection of Christ is the *mightiest* event that has ever occurred. It is the basis of the Christian religion. It is the foundation of all our hopes. Remove it, and the whole structure of Christianity tumbles into ruins.

A fact, then, so grand, of such magnitude, and of such importance, could not be allowed to go without commemoration. And can not that eye of faith that sees the broken body of Jesus in the broken loaf—that sees the warm blood flowing from his cleft side in the flowing wine, see the buried Savior in the immersion of one dead to sin; and can it not see him risen in the emersion that follows?

And what strengthens this thought is, the very existence of the command to baptize proves the resurrection of Jesus. It was he that said: "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But he said this *after* his resurrection. As he had not said it before, he had to arise from the dead to say it. And I state it with all possible emphasis, *that the existence of this command can not be accounted for by any one who denies the resurrection of Jesus.* Had Jesus given this command before his death, no one afterward would have felt its obligation. His failure to rise again would have proved him an impostor, and the command would have perished with him.

Well, none after his death would have given it. The Jews would not. They did not want all nations taught and baptized in the name of him whom they had rejected and crucified. Or, if it were possible to suppose such an incongruous idea, who could have given it authority with Christians? Would Christians obey the command of the Jews to preach and baptize in all the world at the sacrifice of their own lives, and preach an impostor at that?

Well, can we conjecture that Christians would impose upon themselves so onerous a task, for which they could expect no reward in earth or heaven, when, by advocating the claims of an impostor, they sacrificed both worlds? Never! no, never! Then the very existence of the command proves the resurrection of Jesus. How fit, then, that the ordinance should commemorate what it thus proves.

2. The ordinance of baptism, like some of the other ordinances to which we have alluded, while it commemorates, also typifies and promises. The Passover, while it commemorated the deliverance of Israel, typified Christ, our passover, who has been sacrificed for us.—1 Cor. v: 7. It pointed forward to him as the Lamb of God, who should take away the sin of the world.—John i: 29. So baptism, while it commemorates the burial and resurrection of Jesus, typifies and pledges our resurrection from the grave. This I take to be the import of 1 Corinthians xv: 29: "*Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*"

Remember, in this chapter the apostle labors to prove the resurrection from the dead—an event denied by some in the Corinthian Church. He uses, first, the argument drawn

from the acknowledged resurrection of Christ. These two events, according to Paul, were associated together as cause and effect, and they stood or fell together. The one could not be denied without the other being denied. He draws, secondly, an argument from baptism. As if he had said: "Your denial of the resurrection, in effect, is a denial of the resurrection of Christ. Then you make baptism a ridiculous farce. You have commemorated an event that never occurred. You have been baptized on account of one that still sleeps in the grave. And if the dead rise not at all, as you say, your baptism has no meaning: it is a resurrection in type. But what signifies a type if there be no antitype?"

And, now, how important does baptism appear under this view? Every newly converted person is required in this rite to bear witness to the resurrection of Jesus. He believes in his heart that God has raised Christ from the dead, (Rom. x: 9,) and now he declares his faith in action. And when he remembers that God never gives a pledge he does not redeem, how delightfully should he accept of this pledge. Standing in the water, with his soul full of faith in the resurrection of Jesus and of hope of his own future resurrection, how cheerfully can he submit to be buried in it, and raised again, when he feels that in the same act he commemorates the one and typifies the other!

3. But baptism is still designed for more than this. It is to its recipient an act of *profession*. This we learn from Romans vi: 1–6. Paul here runs an analogy between the baptized and Christ. The analogy is this:

1st. Christ died for sin—we die to sin.

2d. After his death, Christ was buried—we, after our death to sin, are buried with him by baptism.

3d. His burial was proof of his death—so our burial is proof of our death: "We are buried with him by baptism *into* death."

4th. Christ was raised to die no more, but to live unto God—so we are raised out of the water to die no more to sin, but to live unto God; to walk in newness of life.

4. It is an act in which we declare our faith in Jesus, as our great prophet, priest, and king, and yield ourselves entirely to his control. This Paul teaches us in Galatians iii: 27: "For as many of you as have been baptized into Christ, have put on Christ." As we are covered by our clothes, so are we by the authority of Jesus, the whole man is by voluntary dedication his.

5. Baptism is an act in which we recognize obligations. This is what Peter means when he says baptism is the answer of a good conscience toward God. In the rite, God presents claims; the conscience of the subject responds to them. It is, therefore, in some respects, like the oath of allegiance. The Government presents claims or obligations to all who would become naturalized, which of course they assume when they take the oath. And if they are honest, have at the time a good conscience, it is to them the answer or stipulation of a good conscience.

6. Baptism is the dividing line between us and our sins. We come to Jesus by faith, and have him to say to us as he did to the leper: "I will; be thou clean"—have his blood to purge our conscience from dead works, and we then wash them away in baptism. We leave them really and formally on that side of the water.

If all the foregoing be true, reader, how important and significant an ordinance is baptism. We can not

exalt it too highly unless we place it, as Mr. Lard has done, among the *causes* of justification and salvation But this, I hope, none will do who reads this book.

Once more I recommend you to God and the word of his grace.

FAREWELL.

THE END.

CATALOGUE

OF THE

SOUTH-WESTERN

PUBLISHING HOUSE.

J. R. GRAVES.—W. P. MARKS.—S. C. ROGERS.—E. F. P. POOL.

GRAVES, MARKS & CO.,

NASHVILLE, TENN.

PERIODICAL PUBLICATIONS.

THE TENNESSEE BAPTIST.

ISSUE 14,000 WEEKLY.

J. R. GRAVES, J. M. PENDLETON, AND A. C. DAYTON, EDITORS.

ASSISTED BY AN ABLE CORPS OF CONTRIBUTORS, AMONG WHOM IS G. H. ORCHARD OF ENGLAND, THE MOST EMINENT CHURCH HISTORIAN OF THIS AGE.

This paper contains the largest amount of original matter of any paper in the South or South-west. Its character is well known as a staunch *Baptist* paper.

It is either edited with unusual ability, by the editor and his correspondents, or the doctrines and practices it advocates are *tremendously true*, since it has obtained an unparalleled circulation in a short time, which is rapidly increasing.

It is designed to make the Tennessee Baptist just such a paper as the denomination needs, and the exigencies of the times demand. One paper of universal circulation in the South and South-west, for purposes of intercommunication, is greatly needed. The Tennessee Baptist is becoming that paper.

TERMS.—$2.00 per annum, in *advance*; $3.00 if payment is delayed longer than twelve months

THE SOUTHERN BAPTIST REVIEW.

(ISSUE 1500.—QUARTERLY, $2 00 PER ANNUM.)

Editors—J. R. GRAVES, *Nashville*. J. M. PENDLETON, *Union University, Tenn.* A. C. DAYTON, *Nashville, Tenn.*

This work entered upon its third volume January 1st, 1857. It has already secured a high position as a Theological and Literary work; and as a staunch *denominational* publication, it has no equal. The publishers will spare no expense in the typographical department, and confidently appeal to the Baptist ministry and membership, South, to extend to it a liberal patronage.

The following notices reflect the opinion of the Baptist press, South:

Biblical Recorder, N. C.

The work is decidedly a Baptist work: it sets forth and defends their views of scriptural doctrine with a clearness, pungency, and power which we have seldom seen equalled. We most heartily recommend this Review as an able exposition of Baptist orthodoxy.

Religious Herald, Richmond, Va.

SOUTHERN BAPTIST REVIEW.—We have received No. 1 of Volume II. of of this Review—Graves, Marks & Company, Publishers, Nashville—Elder J. R. Graves, J. M. Pendleton, and A. C. Dayton, Editors. It is much more Baptistic than the Christian Review, being devoted more exclusively to Baptist literature, to the maintenance of our tenets and practice, and to refuting the objections of gainsayers. It is an able and practical work, is doing good service, and ought to receive a liberal patronage.

THE CHILDREN'S MONTHLY BOOK.

EDITED BY UNCLE ROBIN AND AUNT ALICE.

$1 00 PER ANNUM—IN ADVANCE.

JUST THE THING FOR YOUR CHILDREN!

"Tender Grass for little Lambs."

This is a Southern publication, beautifully illustrated, and edited by Uncle Robin and Aunt Alice, with special reference to its moral and intellectual influence upon the young mind.

It is pronounced the *best publication for children that has yet appeared in America.* Specimen copies sent if desired.

Address GRAVES, MARKS & CO., Nashville, Tenn.

THEODOSIA ERNEST;

OR,

THE HEROINE OF FAITH.

Volume I.; pp. 400; $1.

THEODOSIA ERNEST;

OR,

TEN DAYS' TRAVEL IN SEARCH OF THE CHURCH.

Volume II.; pp. 485; $1.

It has been said by those well acquainted with our religious literature, that no two denominational works of equal ability and value have ever been written in America. The first volume treats of the Act and Subjects of Baptism, in connection with the Conversion and Baptism of Theodosia,—and of Restricted Communion,—to relieve the doubts of several of her near relatives and friends. The second volume treats exclusively of *Church Polity;* or which, of all the rival sects in Christendom, is the Church of Christ, or like the church at Jerusalem, or the churches of Judea, Samaria, and Galatia, or are they all equally scriptural churches? The essential characteristics of a scriptural church are first ascertained by a thorough examination of the Scriptures, and the organization, polity, doctrines, and history of all the so-called "evangelical churches," tried by these scriptural characteristics. It is a text-book on Church Polity, as volume first is upon the Act, the Subjects of Baptism, and the Communion Question. The logic is irresistible, and the style of the works of such inimitable freshness, that whoever reads one page will never stop satisfied short of a perusal of the entire series. Christians of all names read them with equal avidity.

If it is said they are *novels*, that the characters and narrative part are fictitious, let it be answered, So are the parables of the Saviour,—of "The Prodigal Son," of "The Rich Man and Lazarus," of "The Wicked Husbandmen;" let it be answered, So is the narrative of Bunyan's immortal work, and of Milton's Paradise Lost. The Saviour's hearers understood as well as Bunyan's and Milton's readers understand, perfectly well, that these were fictitious narratives, employed to gain attention to a real truth. Such fiction is no falsehood. It is not intended to deceive, and it does not deceive. Its object is accomplished when it has won the attention to the truth of which it is made the vehicle.

These volumes are admirably suited to be the pastor's assistants. With a little effort to bring them to the notice or place them within the reach of his people, they will be read, and especially by the young, when no other religious book would be opened.

They are beautiful gift-books from parents to children, and from one Christian friend to another. Their interest will continue while opposing sects exist.

14,000 copies of the first volume were sold in the first six months after its appearance, and it is believed that the second volume will obtain a still larger circulation in the same period.

The argument is complete in each volume, upon the subject treated, so that either may be read without the other.

From the Biblical Recorder, N. C.

THEODOSIA; OR, THE HEROINE OF FAITH.

We have read with no little interest this most excellent book. It possesses all the seriousness of truth, in tracing step by step the progress of a sincere inquirer after her duty. We can no better express the high estimate we place upon it than by

saying, that if its author should ever write another book, it will call forth his highest skill to make one that shall equal in interest his Theodosia Ernest. . . . The spirit which Theodosia discovers in her search for the right way—her struggles in breaking from old connections—the giving up the church in which she was early received, in order to discharge a duty, will find a response in the bosom of thousands who have been similarly situated.

From the True Union, Baltimore.

This work first appeared in the Tennessee Baptist, and now comes out in a handsome volume, with a portrait of Theodosia. It is a series of strong and conclusive arguments upon the mode and subjects of Baptism and the close communion question, with a very slight veil of fiction to impart additional interest to the work.

From the Texas Baptist.

As thousands fall in love with the "Heroine of Faith" upon first sight—as the publishers find it almost impossible to supply the demand for the book—as it has produced such an immediate and wide-spread enthusiasm—the philosopher, as well as the theologian, should inquire into the causes of its powerful effects. So far as we have seen, the multitude of critics and reviewers have only admired the foliage, flower and fruit, without analyzing the soil, or seed, or root. Why will Theodosia accomplish immensely more good than any other book upon the baptismal controversy?

We believe it is Macaulay who says that the Pilgrim's Progress will be read by the child for the story, by the Christian for the piety, and by the genius for the literary merit. This will equally apply to Theodosia. We ventured to prophesy several years since of a class of teachers who shall arise from the future, to adapt moral instruction to grown people, in the same natural and attractive style in which Sunday-school books interest and instruct children: and the author who may, with graphic power, represent ethics and theology in persons, acts, and scenes, will be read by excited millions, and will bless each delighted reader. To prove this statement we need only refer to Bunyan. This prophecy, which we uttered several years since, has its fulfilment commenced in Theodosia. We hail "The Heroine of Faith" as "the morning star" of that brighter day, when moral truth shall be addressed to the aptitudes and capacities of the mind in histories, memoirs, biographies—in parables, narratives, illustrations—in books adapting "moral instruction to grown people in the same natural and instructive style in which Sunday-school books interest and instruct children."

From the Commission, Richmond, Va.

[This notice was written by A. M. Poindexter, Editor.]

THEODOSIA ERNEST; OR, THE HEROINE OF FAITH. Nashville, Tenn.: Graves, Marks & Rutland. New York: Sheldon, Blakeman & Co.

We have received from the author this interesting and valuable work. We read portions of it as they were issued in the Tennessee Baptist, and since the publication of the book had occasionally looked over some of the chapters. Since receiving the copy from the author, we have found time to give it a thorough perusal. We had before been pleased with what we had read, but had no just appreciation of the interest and value of the work. It attracts the mind with the fascination of a novel, but the interest of the narrative only fixes the attention upon the argument. The author has evidently no mean capacity as a writer of fiction, but he displays even superior ability for close analysis and correct reasoning. It is one of the fairest and most conclusive, and certainly the most attractive, arguments we have read upon the subjects—Baptism and Communion. It is written in a kind and courteous spirit. There is nothing to offend the most refined taste or delicate sensibility.

Buy the book and read it, and we are sure you will desire to promote its circulation.

From the Home and Foreign Journal.

[Review by Elder James B. Taylor, Richmond, Va.]

This is one of the books to be unconditionally recommended.

From the Louisiana Baptist.

It teaches the truth in a forcible and agreeable manner. In point of argument few works on baptism excel it, while it has the advantage of being so plain that all can comprehend it. It is, upon the whole, a masterly production—a remarkable book.

BOOK PUBLICATIONS.

THE GREAT IRON WHEEL;

OR,

METHODISM SHOWN TO BE REPUBLICANISM BACKWARDS AND CHRISTIANITY REVERSED.

By J. R. Graves, *Editor of Tennessee Baptist.*

576 pages; price $1.00, sent by mail; or $75 by the hundred copies.

This work in twelve months from its publication reached its twelfth edition, without the usual appliances of publishers to push their publications. The demand for it is still unabated, and is exhausting an edition per month.

It is considered in all respects the most thorough review and *expose* of government and peculiar doctrines of Methodist Hierarchy ever published. It is not an attack upon *individuals*, but upon *principles*—the popish features of American Methodism.

Every American Churchman and Christian ought to read this work

OPINIONS OF THE PRESS.

New York Recorder and Register, New York.

This volume is a popular and effective onslaught upon *Methodism* as taught in the Discipline, and illustrated practically in the South-west. * *

This book illustrates the whole subject of Methodism as seen from such a position and under such lights, and makes an exposure which cannot but be felt with immense damage to a system so utterly without warrant of scripture or antiquity. A system of bishops, like a system of monarchy, must be very old to be respectable.

The Watchman and Reflector, Boston.

In contrasting "Cook's Centuries" with the Great Iron Wheel, the editor says: "In such a 'formal estimate of Methodism,' it is certainly surprising that the author, [Mr. Cook,] who is an able defender of Congregational polity, should have passed over as he has the governmental framework of the Methodist Church - its essential monarchy and consequent incongruity, as flourishing in the soil of democratic institutions. *This argument, which the author of the 'Great Iron Wheel' has used with decided cogency and effect*, is displaced in Dr. Cook's book by points such as we have enumerated, but which all put together have, as compared with this one, *far less metal and weight.*"

Report of Committee appointed by the Publication Society of N. Ca.

With greatly increased confidence in the truthfulness of the positions discussed in the Great Iron Wheel, and more than ever convinced that its circulation will have a tendency to correct error, and to disseminate sound, scriptural views upon the subject of Church Government,

We remain your faithful servants.

JAS. McDANIEL
A. McDOWELL
G. W. JOHNSON

From the Puritan Recorder. Congregational paper, Boston.

This book should be compared with "Cooke's Centuries," for such a comparison will show, in a striking light, two portraits of the same face, drawn by writers a thousand miles apart, whose labors were unknown to each other, and yet in the main features of the portrait, marvellously concurring and thus confirming the fact that such an original exists. But in the comparison, it will be seen that Mr. Graves' book presents a portrait much more highly colored than the other.

Wherever the other has been found to be too strong meat, this will not do at all. Those whose eyes are not fully open, or who see men as trees walking, will hardly be able to digest such a book. But we have reason to know that there are multitudes among us now, that are of "full age," even of those who, "by reason of use, have their senses exercised to discern both good and evil," to whom such strong meat belongeth. It is the product of a powerful mind, of a firm, unflinching purpose, and a flaming heart. It goes over much ground not traversed by "Cooke's Centuries," though it deals little in the results of Methodism, which is the main design of that book. Its author occupies an influential position at the South, and the acceptableness of his work has been well tested there by a rapid sale extending through four years. * *

From the True Union, Baltimore, Md.

This is a volume of between five and six hundred pages, consisting of a series of forty letters, addressed to Bishop Soule, and originally published in the Tennessee Baptist. They are now presented in a book form, in compliance with the wishes of many who read them, as they appeared.

The quotations he gives from the Methodist publications, which flood the great West, fully justify this assertion. Our fear is, that those who need to be convinced of their errors, will not read a word which so mercilessly lays the axe at the root of those errors. Truth in this book is presented in a dish so highly spiced, that those palates for which it is designed may refuse the wholesome nutriment it contains. If Methodists will *only read it*, we see not how they can fail to renounce a form of government so clearly proved to be unscriptural and anti-republican.

From the Western Watchman, St. Louis, Mo.

The unique title of the book was suggested by a passage in the speech of the late Rev. Mr. Cookman, a distinguished Methodist preacher. In illustrating the peculiar workings of Methodism, Mr. Cookman said; "There is the great outer wheel of episcopacy, which accomplishes its entire revolution *once in four years*. To this are attached twenty-eight smaller wheels, styled Annual Conferences, moving round once a year; to those are attached one hundred wheels, designated Presiding Elders, moving twelve hundred other wheels, termed Quarterly Conferences every three months; to these are attached four thousand wheels, styled traveling preachers, moving round once a month, and communicating motion to thirty thousand wheels, called Class Leaders, moving round once a week, and who in turn, being attached to between seven and eight hundred thousand wheels, called members, give a sufficient impulse to whirl them around every day. What a machine is this!"

This great "machine" is very curiously represented in a cut, in which the Bishops, Conferences, Presiding Elders, traveling preachers, and class leaders, whirl about, in one great complicated system. The book tells a pretty plain tale, going to the origin of Methodism, tracing out its early history, showing how

the system rose, and became what it is. He quotes the declarations of the most eminent Methodist writers that Methodism is a human invention, that it came to be what it is by accident, that Wesley declared himself opposed to episcopacy, and did not believe in three orders in the ministry, that the system is opposed to republicanism, and that the Methodist terms of communion are more close than of other sects. These and many other positions are sustained by Methodist authorities, and the book contains, altogether, a very curious collection of facts relative to the workings of Methodism in America. It has its author's characteristic faults, which we need not point out, as, like every thing about him, they stand out boldly, and can be readily seen.

This book will be read, and will have its influence. The topics discussed in it, are legitimate and proper for discussion. Methodists are not too scrupulous to oppose, or expose the doctrines of other sects, nor too modest to extol their own. They must, therefore, expect their system to be investigated. Brother Graves has used his liberty pretty freely, used plain language, but, if we mistake not, his book will make its mark.

From the Christian Chronicle, Philadelphia.

The author has been the editor of the Tennessee Baptist for many years, and in that paper these letters were originally published. They now appear in a neat bound volume for preservation and circulation. Mr. Graves is a thorough republican, and earnestly opposed to all else in either civil or ecclesiastical governments. He considers the Methodist denomination as constantly preaching and publishing in a way to misrepresent his own denomination, and to prejudice the people against it. Thus he here appears in defence of the truth in the case, sustaining with a candid and vigorous pen the principles he holds, and exposing the unscriptural character and pernicious tendency of Methodism. We commend the book to all who would understand the merits of the question at issue. This volume contains nearly six hundred pages, and a striking engraving of the author.

From the Biblical Recorder, North Carolina.

This is a book of 576 pp., and embraces forty Letters originally published in the Tennessee Baptist. We are glad to see them sent forth in their present durable form. as we think the work is calculated to do good. It is a thorough exposition and refutation of the unscriptural and anti-republican organization and government of Episcopal Methodism. The author's style is bold and fearless; and, by some, may be considered harsh and censorious. But, he deals in truth; and many provoking circumstances, somewhat peculiar to Western controversy, palliate, if they do not justify, the seeming severity which pervades the volume.

We saw it announced a few days since that a Methodist preacher of Virginia intends to prepare an elaborate work on the *Relations of Methodism to Republicanism*, and requests his friends having pertinent documents to forward them to him. We would respectfully recommend to him a careful perusal of "The Great Iron Wheel," as we think he can hardly do his subject justice without reading it.

We hope all Baptists will procure it, and aid in its circulation to the utmost of their ability. *It ought to be read, especially in these days of religious controversy.*

3477 7

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 017 645 345 A